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The Exaltation of Man

BY KORESH

THE GODS—or Sons of him who sits upon the throne
and rules the universe—

Were once but common men, mortal and corrupt.
By virtue of his power, who overcame and took the throne,
were they installed, the Gods.

They sprang from out his life, for he was planted as the seed
from whence they grew,—

David's Root and Offspring, God the Lord.

Behold this paradox, mysterious and yet revealed: Eternal
were the Gods enthroned as kings;

No beginnings were in their life, nor end had they; nor father
to beget, nor gestation in the womb of mother.

No beginning had they in the count of days, nor end in years;
but withal, dependence on the growth of consciousness

In mortal stock was the tenure of their thrones maintained.

The Tree of Lives (immortal Sons insure, in fulness of frui-
tion, having root in him who, ordained of life, inherited

The throne of God) perpetuates their tenure of continuity and
renown, and from mortal men retains their crown.

The Christ of God, the promised seed, to this end was planted
in the race. He, the living Word,

Eaten was by mortal (dying) men, that, partaking of his life of
lives, his offspring they might be, in end of time;

Fulfilling their fruition on the Tree in ripeness prime,—the
Gods incarnate of immortality,

At point of dissolution of the flesh divine,—the step to eternal
consciousness, into eternity.

These are they who seek for immortality, and by it gain
eternal life—a life without beginning and without end.

The Flaming Sword

"And he placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the Way of the Tree of Life."

Volume XXII. No. 6

Whole Number 705

Estero, Florida, June 15, 1908. A. H. 68

Mental Science, or Knowledge of the Mind

The Brain and Body as the Basis
of the Functions of Mind and Life

BY KORESH

(Concluded from the May Number.)

MENTAL SCIENCE, then, is the science of the mind. The basis of all mental operations is the brain. The foundation study of the science is therefore an understanding of the functions of the brain as directly associated with the body. I first employed the term mental science in 1868, and in 1870 I formulated a system, a science which involved the application of the science of the mind in such a way as to determine the laws, and their application to the attainment of immortal life; of necessity, immortal life in the body, for this is the only place where immortality can possibly obtain. In the first convention of Mental Scientists ever aggregated, I was made President; this was in Chicago, in 1886 and there I declared the possibility of the attainment of immortal life in the body, (a doctrine I had been promulgating since 1870,) and presented the principles and laws of overcoming death in the body. Mrs. Helen Wilmans fought the argument with all the vim and animosity of which she was capable. Subsequently, without having any comprehension whatsoever of the laws involved in the attainment of immortal life, she promulgated her idea of immortal attainment, which, of course, was false. It was taken up generally among the so called mental scientists, as the new thought.

There is no new thought outside of the Koreshan System, which is all the new thought there is; for it revolutionizes thought regarding everything capable of being thought. It fulfils the declaration: "Behold, I make all things new." The central conception of the real new thought, as set forth in the Koreshan Science, is the Messianic law. This is the law of polarization, and constitutes the fundamental principle of the scientific application of the forces of the mind, the highest utilization of which is in the conservation and scientific direction of the sex potencies.

Helen Wilmans' conception of the attainment of

life was through the license of sensualism. The Koreshan conception is in the application of the principles of chastity, and the Messianic polarization of the forces and potencies of being. The Koreshan System is diametrically opposed to individualism, but favors the united life of all, under the communistic and coöperative phases of industrial and commercial activity.

There are many spurious attempts to counterfeit the operations of the Christ of nineteen hundred years ago. At that time there was no christian science, for that was the philosophic, not the scientific, manifestation of power. The Christ was the great and only true Philosopher. We are now in the scientific age of the world; and when we come to the consideration of mental science, we must embrace in the science of mental operations, something more than the speculative attempts of men and women to apply the science of mind to the mere acts of healing the sick, where, after the healing process, there soon or later follows the corruptible dissolution of the body in what is called death, a sordid conception of the circumscribed use of science, which involves everything of which the mind is capable of thinking, and to which it is capable of application. This at least is very pathetic. The highest conception of the application of the science of mind, is its use in the transformation of the mortal to the immortal. The science of immortality is but one department of the mind's operation. It is, however, the highest function of which it is capable.

Mental science must necessarily involve such a conception of the anatomical and physiological states of the mortal body, as to enable one to determine those defects or imperfect stages of development in the organism, and to insure such radical changes in the organic form and function as to provide the activities which contribute to the creation of the incorruptible atoms and essences called immortal. This cannot be attained by the mere exercise of the will. There are some anatomical changes necessary to be wrought in the brain,

to be followed by corresponding transformations in the body. These anatomical changes will be succeeded by inaugurating some radical changes in the functions of the organism, primarily in the brain itself. These revolutions cannot be brought about but through a scientific understanding of the functions of mortality, and the changes to be wrought, in which the functions of the organism are entirely revolutionized. This will involve a radical change in human desire.

The science of the mind is the science of the universe, with a knowledge of all its principles and laws. This cannot be found outside the pale of Koreshan Science and in Koreshan Universology. The universe is one, as its name implies. The apex of all creation is the central manhood, who is in the least form of the universe, because the central man is the focal point of supreme and all activity. The center of the universe, the individual man, is not a separate and distinct thing, but a part of the universal whole. This central pivot of universal activity and function is the supreme Deity; it is man, the veritable God. Such a man came into the world nineteen hundred years ago. It requires the highest kind of mental development to comprehend the great truth that the perfect man is God; hence "God [it is declared] is in the generation of the righteous."

Thought can flow upon nerveless (wireless) currents from mind to mind, as the light and other physical essences flow from star to star. Every mind is a generative center or subcenter; and upon pneumatic and psychic waves, coruscations, and corpuscular radiations, these pneumatic and psychic forces are interchangeably transmitted from mind to mind. But there is no mental force generated except at these mental centers, which are, of course, at the ganglions or knots of organo-physical substance called brains and bodies. All psychic phenomena have their origin in and depend upon material organisms; this is also true of pneumatic phenomena. All invisible souls and spirits have their dwelling places within the human organism, because there is no other sphere in which they can dwell.

There is no spiritual world not pedimented upon that material basis called organic life in the human organism. From this fact it may be declared that there never was a time when humanity did not exist in some stage of its development, upon some portion of the earth. Those parts of the world now miles under water, where explorations cannot obtain, were once in the highest states of civilization, while other portions have been passing through the lower phases of their progress toward a higher state of evolution.

We may divide mental action regarding individualism and united polarization into two diametrically opposite and conflicting determinations. Individualism is segregative; it is a necessity, however, because the new system of united life cannot obtain in its perfection until individualism has broken down the old system of organic relation. Modern socialism, the handmaid of anarchy, constitutes one of the disintegrative forces at work, undermining the forms of order which belong to the old regime. The old heavens and the old earth

are to pass away. This means the old church and state. They will be broken down, preparatory to the new organic order, by the forces of individualism. Republicanism or democracy is but a step toward that disintegration of kingdoms and empires of the old system predicted by the prophet; socialism and anarchy constitute another step toward the final dissolution.

In the inauguration of the democracy of the United States the two powers came into conflict, and the Republic of America was the result of a compromise between the two powers. Upon a careful retrospection of the attitude of the opposition against the force which finally made Washington triumphant, he being an imperialist, it will be noticed that he was accused of everything vile in a political way; he was interested in building up an empire of his own, and of destroying the government attempting to be laid in the principles of democracy. Nothing was too vile to be said of Washington, by his political enemies; but the facts go to show that he was wise enough to see that states too loosely put together into a political union, could not cohere with sufficient force to maintain their integrity as a nation. The small amount of imperialism welded into the Constitution by the imperialists, such as Washington and some of his confreres, has held us together in a bond of political power if not in fellowship.

Notwithstanding that everything villainous was charged against "the Father of his country," his reputation is at par. The same spirit which vilified Washington is making war on President Roosevelt; and though going to very great extremes, it has not placed him as a destroyer of his country, in the same class with Washington. Roosevelt's activity in pushing forward the reforms essential to the interests of the country, is making it dangerous for the opposing party; hence the terrible denunciations. He is a great thief, worse than the thieves of Wall and Lombard Streets, for he has stolen all of the democratic thunder and the principal part of their lightning.

It will be noticed that the power that attempted to break down the integrity of the Union was democratic—the same element that opposed Hamilton in the construction of the Government. The force that finally preserved the Union was the spirit which actuated Hamilton and Washington in giving to the Constitution its organic strength. The character of imperialism welded into the creation of our Government is the kind that has moved the world in the ages past, and which is now beginning to totter to its fall.

Centralization is the force of integralism, the principle upon which the universe is constructed; but there is imperialism, and imperialism; one is the diabolic kind, the other is of the divine order; this last will take the place of the former. The law of Messianism is that of the divine imperialism. Messianism is polarization. Without the operation of the law of polarity, this universe could not run its career a day. The polarization and focal union of the forces of Nature determine the axis of motion and maintain the integrity of the universe (meaning one turn), because the universe is one.

Its organic laws integrate its own increment, and waste into itself its worn elements into the repositories of its debris, from which it is recuperated and molded again into the integralism of the whole.

Mental science takes into consideration the forces of polarity, and, by virtue of the operation of this law, can and does account not only for a belief in the Messiah, but in the laws of mind which insure his periodical manifestation throughout the ages, at regular intervals of chronological certainty, defined by the unerring laws and motions of the great clock-work of the eternal repetition of time's onward career.

The Christ of nineteen hundred years ago was the projection of the mind of the past, materialized in that immaculate personality, the Christ, the Son of God, who was raised up from among men, and was God's provision of an heir to his throne. Without this focalization of human desire, this projection forward of the spirits of the past dead, these spirits could not have been gathered with the arm and carried in the bosom of the Saviour of the world, and the rejuvenator of the throne of God. Without the raising up of this Son of God there could have been no perpetuity of the universe. Mental science today will provide for the conservation of the sex energy which, according to the senseless enunciations of physiology, as taught in the schools and applied to the propagation of the race, constitutes the basis of racial suicide which is inevitably undermining the constitution of the world.

Immortality, that which is to crown the career of mental development, will be the product of the conservation of sex potency through a scientific direction and utilization of the masculine and feminine essences of life, through processes of conservation and polarization. The polarity of this age will be the manifestation of the genuine Elijah, the promise and hope of the age. If there be no prospect of the Sign of the coming of the Son of man, no assurance of the breaking up of all of the old and effete institutions of the Christian dispensation, then there is no truth in the Christian Gospel, for it unmistakably declares the end of the age through final catastrophe. The world is rapidly getting ready for the great conflict, and the preparation of armies and navies is for no other purpose than to fulfil the declarations of the prophets, seers, and of the Christ himself, who declared that that time should not come till there had been a falling away first, and the man of sin revealed.

Mental science, the knowledge of the mind, involves a true understanding of the relation of every brain center to every portion of the body, whether by voluntary or involuntary action, that, either through auto-suggestion, or objective negative or positive mental force, the body can be touched through its organ of the mind, upon which it depends for physiological activity. As illustrative of what I wish to convey, I will take the seven centers of the superciliary ridge, the lower division of the frontal lobe of the cerebrum; these seven centers constitute the alimentary canal of the perceptive and intellectual faculties. These seven divisions of

the brain, though constituting seven perceptive mental organs through which the seven mental faculties are operated, also serve involuntary potentialities of the alimentary canal of the body.

Each one of these cerebral centers exerts its action upon its own alimentary section; and a thorough knowledge of the character of this activity distinguishes the scientist from the mental quack. Let me further illustrate by taking one special organ of the alimentary canal; namely, the cæcum, so named because it is the obscura of the intestinal tract. The brain center related to this organ of the body is the fifth division of the inferior gyrus of the frontal lobe, indicating from the center of the forehead over the nose. In the Fowler and Wells system it is called the organ of color. The cæcum derives its function primarily from this special center of the brain; and mental science must be familiar with all of these relations or it is not really mental science. There may be induced empirical (quack) activities in an unconscious way, through some kind of spiritual force of which the operator in the processes of attempted healing is totally ignorant; but this is not mind knowledge (mental science).

That power of pretended healing through which there are uncertain mental operations and responses in curative directions, is no part of mental science; and even were the mental operations wisely directed according to positive and certain formulas, with uniform and certain results, this would constitute a very small, in fact, the least part of the knowledge of mental science.

Mental science enables one to know the character of that prodigious mentality which directed Abraham, Isaac, and Jacob to provide for the application of the laws which projected into being a nationality constituting the Zodiac of humanity, with the possibility of bringing forth the fruit of the Tree of Lives, that the throne of the universe should have its perpetuity. Mental science knows the relation of every part of the brain to every part of the body; it thus insures a knowledge of what would be the consequence of removing a portion of an extremity from every male throughout the nation, and the reflex action of this removal upon the brain center to which the extirpated portion had specific relation.

The law and application of the rite of circumcision upon the male population, generation after generation, contracted the investment of the conarium, giving excessive activity to the pineal gland of the brain, increasing the function of the center in its relation to increased masculine propagation. It primarily provided for the intermarriage of women of other nationalities into the Jewish race, therefore providing against deterioration, because of the injunction against intermarrying with Gentile nations, thence a constant intermarrying of the Jews. Had it not been for circumcision there would have been no Christ. Circumcision was a conservation of the brain force, at the very pivot and pole of cerebral action.

It is mental science that gives a knowledge of the necessity for the Hebrew race, and—through its office

as a circumcised nationality—the projection of the Christ into being; he was the High Priest of circumcision, thus, through the operation of the Holy Spirit, constituting those the circumcision who received the Holy Ghost, because of having eaten of this High Priest; for it was declared: “We are the circumcision.” Mental science enables one to know why the Christ constituted the High Priest of circumcision, and why those who received the Holy Spirit also constituted the circumcision. The law of circumcision, accompanied by the promise of kings, and finally the King of kings, to come to those who observed the rite, was a projection forward of the most interior spirits of the mind toward their final polarization in the reincarnated Abraham, who, through many reëmbodiments, finally attained the perfection of his character. That was a wonderful consciousness that provided for the resurrection of Abraham as the Christ of God, Son of God, and Heir to the eternal throne.

Circumcision so maintained the integrity of the Jewish nation as to mature the seed that God had planted in this vineyard; for it was this of which it had been declared: “Israel is my vineyard,”—the vineyard which was to perpetuate the true vine. “I am the true Vine,” declared the Lord Jesus, and he knew whereof he spake. The great truth must be established in the mind, that all thoughts are substance, and these substantial thoughts are spiritual entities. When this is comprehended, through the science of the mind, it is easily understood why it was possible for the Shepherd to gather the lambs with his arm and carry them in his bosom. When once it is understood where the central pole of the brain is located, and what its function, as regards the vidual or the individual man, it is easy to determine the corresponding center and function of the universal man.

When the true mental scientist knows the law of circumcision and its purposes upon the vidual, he may comprehend the application of the law and its effects upon the conarium of the universal man, and therefore the cause of that theocrasis in which the High Priest of circumcision came under the full influence of the centralization of the national rite, as affecting his personal character and his career as the Savior of men. Circumcision constitutes the principle of foreshortening which, through the letting down of the forces of being from the biogenic plane to that of physical astronomy, provides those operations of cutting off (signified by the ecliptic) which maintain the continuity of the motions and functions of the universe.

Those processes of cutting off, denominated eclipses of the sun and the moon, through which the laws of motion that actuate the physical universe are reinforced, are derived from the voluntary observation of the rite of circumcision, ordained of the central mind of the universe, which cannot exist independently of human existence. Mental science involves all these knowledges; and the mentality ignorant of these principles is not the mentality of the scientist—the one who knows.

Mental science is much more than I have portrayed,

for it is the science of Universology, and involves all of the forms and functions of universal being. The foundation of it is the structure and function of the perfected human organism, for this is the material basis of all mental activity, of all science.

The Emplacement of the Stars

The Law of Correspondence
as Applied to Astronomy

By KORESH

*Last Copy
May 1908*



AM ABOUT TO ENTER upon one of the most intricate expositions of Biblical exegesis, because involving a correlation of those laws which apply in the determination of stellar emplacement, and thence the location of the divisions of the physical heavens in their relation to the inter-etheral space of the universe. As corroborative testimony to the principles applied to this calculus, I shall also bring to bear the testimony of the Scriptures.

The laws of correspondential and synthetical analogy, optics, and geometry, with the testimony of Scripture, are the concomitants of this analysis and synthesis. I find in the cycle of the Zodiac, which means the circle of God's animal life, such a consecution of parts as to bring the head and feet together at the beginning and culmination of the circle. This Zodiac has as many planes of form and function as there are series or stories in the heavenly emplacements.

To state it differently, there are as many Zodiacal circles as there are discrete altitudes in the aerial spheres. These spheres are not all visible to the natural eye, but the eye can and does perceive what is denominated the starry heavens; and it is this one that we are especially interested in at the present time. On the line of the ecliptic in this visible stellar Zodiac, the parts defined by the ancients as corresponding to the distinctive divisions of the human form and function are doubled upon themselves, so as to bring the parts into coöperative and analogous relation.

In this circle, which locates the divisions of the Zodiac, there are coördinate pairs; as for instance, Aries and Libra (points or places in the circle), which functionally coöperate to perfect the action of the parts. On the earth there are divisions defining a corresponding terrestrial cycle. Aries and Libra are located on that part of the earth where the sun crosses the line passing north and south. In this correlation there are the two phases of function, coördinately related; one, the begetting function; the other, the restraining or balancing function. Were it not for the exercise of the restraints imposed upon the powers of begetting, the sun would beget itself to death, and the earth would gestate itself into sterility.

The visible stellar and terrestrial Zodiacal circles are twenty-three and one half degrees oblique to the equator; this is called the obliquity of the ecliptic. In this relation of the parts of the Zodiac, we find the feet terminating where the head is located and the circle begins. Aries and Libra are found on the termini of a

line drawn through the equator of this circle; namely, the circle of the ecliptic. This is coincident with a line drawn on the normal equator, or the equator of the terrestrial sphere. It will be noticed that each corresponding pair of signs may be as definitely located as the one just named. It will be an easy matter to define, then, the lines of coördinate function between every signal extremity of corresponding and uniting pairs of signs.

It will be noted, both on the terrestrial and the celestial Zodiac, that the head and feet (Aries and Pisces) conjoin, and that, consequently, the forces of the feet flow into the head, and vice versa. All of the constellations and signs (the signs are the divisions on the earth, corresponding to the constellations in the heavens) are coördinated or paired as follows: Aries and Libra; Taurus and Scorpio; Gemini and Sagittarius; Cancer and Capricorn; Leo and Aquarius; Virgo and Pisces. The coördination of these pairs constitutes them distinctive poles on six definite axes. The influence of one, on the basis of biologic phenomena, cannot be considered without the other of these distinctive coördinates.

The axis of Aries and Libra passes through the center of the sphere, which constitutes that center the head or apex of the parts of the man to be considered upon another basis than that of the Zodiacal cycle. The equinoctial colure (one of the prime meridians) crosses the equator at the two points, Aries and Libra. The solstitial colure passes through the ecliptic at points 90 degrees from the equinoctial, or one quarter around the circle, so that the axis of this colure is at right angles to the axis of the equinoctial circle. These four points, namely, Aries and Libra, Cancer and Capricorn, constitute the four corners of the earth; and these functions turned in upon the center constitute the center (the electro-magnetic nucleus), in function, the four corners of the earth.

Now, taking the center of the sphere as indicated by the axis of Aries and Libra, and moving down toward Capricorn, we may draw two axes below the center or nucleus; one from Pisces to Scorpio, the other from Aquarius to Sagittarius; then at an equal distance, we drop down to the knee at Capricorn. This will bring us down to the division of the heavens which marks the separation of the first atmosphere from the atmosphere of hydrogen, and the point of the genuflexion of the heavens approximating the first belt of stars; that is, their focalization in the expanse.

Having a knowledge of the great truth that the heavens constitute reflectors or mirrors, from a conception of the law that looking either from a dense medium into a rare, or from a rare into a dense, there is a corresponding reflection, we may see the consistency of the conviction that as there is an atmosphere of hydrogen about nine hundred miles above us, it acts as a reflector; and that in a purely literal and physical sense, the Lord spreadeth out the heavens as a molten looking-glass. The heavens constitute a mirror, or they do not. From a Scriptural point of view they do. Main-

taining the Scriptures to be true, from our having demonstrated this fact from their correspondence with true physical science, we must accept this as a final fact, and predicate the building of our superstructure upon this foundation.

The first heaven above our own atmosphere, in its contiguity with the upper portion of our atmosphere, is a mirror, a definite reflector, from which knowledge we may draw some decisive conclusions. It might be concluded that as the Grand Man defined in the Zodiac is doubled upon himself, the head and feet uniting, this other phase of the relation of the human parts would also be doubled upon itself; and that, therefore, beginning at the head Aries and passing down to Capricorn, we would return to the center for the feet of the man in this phase. The radiations of the sun from the center are out into the planes of the earth; these planes of the earth, the *raqkia*, firmament, are the footstool. The earth is my footstool, saith the Lord. Corresponding to this there are in the biologic domain, the seven churches of the resurrection, which are the seven metallic planes in correspondence. These are the feet, and also conjoined with the head, but correspondentially, as the planes of the earth conjoin with the electro-magnetic nucleus by reflection.

In studying the character of this reflection in the physical heavens, we are to take into consideration some principles of physical optics. It is a known fact that the angle of incidence is equal to the angle of reflection; or the angle of reflection is equal to the angle of incidence. Not only is this true, but the quality of reflection is equal to the quality of incidence. It therefore follows that a visual incidence is carried onward by a visual reflection in the direction of reflection, in a curvation in an extended ratio of such curvilinearation. The geometrical ratio of curvation would continue to the place of the extended terminus.

For illustration, let us take the North Star. We start out from a visual angle, the line of vision being a curve predicated upon a definite ratio of foreshortening in perspective, extending to some point where it meets the obstacle of reflection, the atmosphere, spread out like a molten looking-glass; and from this looking-glass the vision takes its direction from this reflecting force, back a corresponding number of miles to the point in the earth where is located the "terrible crystal" placed in the firmament, the firm foundation, in the *raqkia*. The ratio of curvation continues over this reflected visual line. The terminus is at the North Pole.

This law applies to all of the celestial luminaries. The moon is mundane, not celestial. It will be noticed with what care one should enter upon geometrical mensuration, as pertaining to the construction of the parts of the universe with which the mind must come into contact by the laws and principles of correspondences. The principles of geometry must not lead us away from the law of correspondential analogy upon which, after all, we must depend for absolute direction of the mind in its research and conclusions.

The Indicia of Human Progress.

BERTHALDINE, MATRONA.

WOMAN'S HINDRANCE TO PROGRESS

Selfish Love as a Bar
in the Way to Her Goal

THE GREATEST of all hindrances to mortal woman's progress to her God origin and destiny is the kind of mother love that is selfish. Women there are by the million who would rend a god to save their mortal babes, conceived in sin and shapen in iniquity. They will conceive children for self-gratification of all sorts, at the behests of the lusts of men soaked in vice, when every rational faculty of their own minds condemns the act. Then when the babe, born to them of this misconception, arouses the latent mother love in their breasts, they will let the worthiest of the race be sacrificed in the service of the ill-begotten degenerate.

Millions of men will see women of this irrational sort perish by the million, body, soul, and spirit, from diseases transmitted in the gratification of their appetites and passions; and though they deem themselves the lords of creation, they will not sacrifice anything to produce for the race a well-born child to bear its name aloft to the throne of God.

The virgin Mother of the only true and adorable Son of God, the Lord, retained just enough of the selfishness of mortal mother love to bring upon herself the stern rebuke of the one Lord God of the divine humanity. He gave her to understand that he was the Son of man, the Son of God, in the name of the divine humanity. His Father's business was his, and this, the saving of the seed of divine love for the perfection, not for the degeneracy of his race. It was quality He would have men aspire to; self-control, not self-indulgence. He aimed to be, and became through self-restraint of all the lusts of the flesh, the God-Father of a coming race which is to rule the earth in absolute righteousness and establish an age-lasting peace.

The children of women destined by them to become as Gods to the race, must be regarded by them as belonging to God's humanity and as public servants. They must be set free with the first dawn of self-consciousness, to serve the race as represented by the church and state without thought of price or reward.

The hamper of selfish demands on the part of the mother for a polarization in herself of all that belongs to God only, must not be placed upon a dedicated child. All women need the service of youth, and all children should be taught to regard all as of a common motherhood of the race; and by virtue of this holy vocation entitled to be in honor preferred before themselves, because of the sex marks upon them of the highest creative function of universal life, the final building of the Lord's body for the highest exaltation of his spirit.

A mother love that can withhold in selfishness his own from her Lord, the Son of God, righteously conceived in the name of God's humanity, is therefore the most vicious of the secret vices of the race. A woman

is not fit to be a mother till she can joyfully sacrifice her son for the progress of the race toward divine manhood.

David the Psalmist declares that he cried for deliverance from the sin which he found in himself, "out of the belly of hell." This is the great womb of Nature as expressed by mortal mother love and the church militant, ever fighting for its own, to absorb and control it for selfish ends. The selfishness of the Jewish church made David a man of war. The shedding of blood debarred him from building the temple of his God.

Divine wisdom gives all to save all. Mortal mothers are unwise. No mortal mother, personal or ecclesiastical, can ever become the matrix for the living body of the Almighty, till she lets go her hold on the affairs of a competitive state and church, and takes control of the services of her own mortal body, now the matrix of herself, and every other God-defying, Christ-denying fellow sinner.

To increase and multiply the corpuscles of the body of a church and state devoted to competism, from the love of the monopoly and graft of money power, is the most deep-seated sin in the universe. The woman, therefore, holds the fort of satan's seat; and diabolism and death play at her feet. If woman continues to desire to bear, to nurse, and to rear bone of her bone and flesh of her flesh for the defense of the money power of the most corrupt church and state ever known in the form of a whited sepulcher, she declares herself unwise in the presence of divine wisdom's own Messenger.

The Weariness of False Charity

ONE OF THE really refreshing indications of human progress, is the occasional evidence furnished us that sweet charity is getting sick of herself and her ever-multiplying "objects." Of human "objects" some have long had a surfeit. She has pronounced them an "ungrateful lot," for whom the more you do the more you may do. Some of these ladies bountiful, not being able to overcome their innate philanthropy, have turned to cats and dogs as "objects" more certain to repay their care in grateful affections.

"Objects" of charity have rebelled more or less actively, time out of mind, against the necessity of their being "objects," or either chattel or wage slaves in the industrial world; their rebellion becoming more intelligent than formerly. "Objects" are putting their heads together, and are trying to cipher out how they can emancipate themselves and get what they sigh for—industrial freedom and the just reward of good public service.

A man with a vestige of manhood left in his shape wants to be Nature's own freeman; free to tread the earth with the assurance of knowledge that he cannot if

he would, interfere with the rights of any other living man. It is well for a man to learn the swiftness of the Almighty's retributive justice, and the fact that in the divine economy of the universe there is, when it is viewed from a verified central standpoint, absolutely no *injustice* to any living soul. Mortal souls are mortal because in iniquity, that is, in an unbalanced state. When each progressive ego has had all the varieties of experience due for the accomplishment of his rounding out as the sum total of divine manhood, he will declare that he could not afford to have missed a single one of the varied experiences of his forty-two embodiments from seed time to harvest.

Bad as it is to be a lady bountiful or an object of charity, the evils have such divine uses in the final establishment of equity, that one scientifically reflecting can laughingly say, "I fear no evil." There have been such sweets thrown into all the embittered lots of life, that when profits and losses have been calculated and a final balance effected, men will talk only of the mercy, of the eternal justice of the Almighty, and revel in his loving kindness to all men. The really progressive men and women, whether they be among the so called rich or poor, desire neither so called poverty nor wealth to prevail, but rather the common weal of the cheerful, co-operative industry of all, in the intelligent recognition of the wise economy of a diversity of gifts, and an equitable distribution of all the products of industry.

The Coming Social Theocracy

SINCE NOTHING in the universe lacks its opposite, we believe there can be kings, divine in their magnificent sovereignty, as well as those diabolic. An heir to universal empire in earth is predicted to be raised up among men.

We have in America an organization called the Daughters of the Revolution, and another, self-styled the King's Daughters. The Daughters of the Revolution believe themselves to be lineal descendants of the military heroes who fought to make America the "land of the free and the home of the brave." The King's Daughters claim to be the spiritual offspring of a King who was made to be, by the incorruptible dissolution of his flesh, the holy spirit of the God-Man, the only living and true God. By their fruits we shall learn whether these self-styled daughters be the true or the false offspring of their avowed ancestors. Probably we shall discover the wheat and the tares growing in the same field.

The republic established by the Revolution in 1776 has well nigh run its course, having served its purpose. Republics serve but to make way for empire, and world-empire is due for America. Republicans, tax-gatherers, and sinners have been multiplied in America *ad libitum*; like wise, very revolutionary daughters.

The Almighty fixes the bounds of every conceivable thing. Every loyal daughter of the King prays for his appearing among men, and for the establishment of his kingdom. When He comes he will be qualified to

rule by the science of absolute equity to all men, and the ability to apply it first of all to himself. It will take just such a king to reconcile publicans and sinners of the armed-to-the-teeth, organized capital and labor orders. Each of these belligerent parties wants a president whom it can run in its own self-interests, to the destruction of the organic power of the other. Each wishes to dictate impossible terms of common interest.

The King's book of prescient instructions tells us of a third party destined to be triumphant in the time of the end of the dispensation. It is the royalist party of man's progressive liberty, which culminates in the all-glorious liberty of the Sons of God. The King's Daughters, and the sons and daughters of all liberty-saving evolutions, should post themselves as to the sure word of prophecy, written for the scientifically wise to understand; they should also post themselves as to the hypothetical basis of reasoning adopted by false science.

The kingdom of the Father of all men, the Abraham of all ages, is symbolically revealed to be the Tree of Life, of which he is the vitality, the spirit, blood, and nerve united, that makes of man a living soul. This kingdom of men in God's image and likeness is a social theocracy which provides for every created thing, according as its work shall be.

We know from the writing of the chief Apostle to the Gentiles, that the final gift of God to men is genuine science. It comes to supplant the universal dominion of science falsely so called. This gift is now here to be had for the reception. It is here to be the light of the world that now is, and of that which is to come. Genuine science is to be revolutionary. It is to turn back and make foolishness of the wisdom of the money-mad, and so called wise. A greater than Solomon is here, who holds the keys of this knowledge of the kingdom, and of all that pertains to the dominion of Abraham as the heir of the universe.

Opening of the King's Highway

THAT THE KING'S HIGHWAY is being thrown up for the ransomed of the Lord to walk in, no discriminating observer of efforts preparatory to the readiness of all things can doubt. At the grand opening of the Aquarian Era, the highway will be among the things made visible and most enamoring. The giants in the way of the final preparations are now under critical consideration, being in the limelight of public inspection and vivisection. The monopolistic giants of the money power are most to the front and seemingly the most terrible; but they, treated to a bath in a strong solution of genuine science, the pure river of the water of life, may be made to look human and life-like, and fairly animated for the public good. Some recent discoverer of a method that may restore to us a vision of the Pharaohs of old, as they looked in their day and generation, suggests also that their mummies, reanimated to all appearances, may be preserved from decomposition and retained in acceptable form by a

second bath in formaline, the powerful preventative of decay.

Now the money kings, the great giants in the way of human progress, could they be indoctrinated with the bones of Joseph (for sound bones correspond to sound doctrines) and discover a live Joseph among themselves, might, when the time is ripe and the occasion offers, pool their great resources for the public good, and accept the Joseph of our time as the God-ordained conservator and distributor of the goods of life to all men. The magnificent philanthropies of our time indicate that the stewards of this world's wealth, however unjust they may be from the point of view of the envious, might be induced by a genuine science of their being, to crown their days of wasteful philanthropy with one act of justice really commendable.

There are progressive as well as retrogressive egos among the poor rich, as well as among the rich poor. The only really poor man is the chap that has no sense of need of anything downright upright and good. The only really rich man according to the greatest of books, is the one who knows God, and whom God knows to be in the fulfilment of the laws of his being, his own self-elected image and likeness, the living Sign of the cross.

It is a daring man who will attempt the scientific demonstration of the fact that he is one with the Almighty, and the Almighty one with himself. Happily the Christian era has produced one such man. The world is in need of his heralds to cry, "Behold, your King cometh! meek and lowly, riding upon a colt the foal of an ass." The Christ now due to appear, is the firstfruits of the resurrection, the Sign of the Lord of the harvest, a man born of God to be a king of science among men, the Light of the world to come.

The King and the New Woman

THE LITERARY DIGEST of March 28 has an article headed: "The Advantages of Having a King." It is the review of an article signed "Colchas," in the *Fortnightly Review* of London. He says: "The throne is a point of view where even a sovereign of very ordinary capacity may easily acquire a perception superior in some respects to that of the most brilliant of his servants. In the service of the state, the sovereign is the sole important personality who is fully detached. All party leaders are deeply involved in party compromises. There are very many occasions when it would be gross disloyalty on their part to be honestly themselves. This view is affected by many considerations besides the isolated merits of any immediate matter at issue. The sovereign's opinion alone (though being always human it must be occasionally prejudiced and sometimes mistaken) is a perfectly free expression of mind. The kings are bound to take a perfectly realistic view of even their greatest of men. For them no bedazzlement can very well exist. They are acquainted with all those personal weaknesses in ministers which are unknown to the nation at large."

The party spirit is the competitive spirit, and there comes a time when there is nothing left to compete for but the kingship of the universe, the final imperial power of perfected man who represents in himself the absolute balance of the sex forces, mental and physical, which unite to produce Life, whether its outward expression be masculine or feminine. Progressive liberty requires that men shall progress till they have the scientific wisdom to recognize a king fit to be the King of kings by his scientific credentials, and scientific love enough for their representative man, when found, to intelligently hear him and obey.

Divine woman is the supreme crowning glory of the man, his reproductive factor, which periodically appears in power and great glory of human form, and again hides itself for ages from the cognizance of all worlds visible to the natural eye of man. It gives newness to things on all lines, to hide them away periodically till lost and forgotten. The desire for them is recreated by a reënforced realization of a great lack somewhere without them. Thus is the value of a biune or Father-Mother Deity made to be felt, and the scientific discovery of such a personality appreciated.

The God-Man infolding every human possibility, hid himself in the thick darkness of a mortal humanity prepared as a church to receive him from the foundations of the earth in righteousness. She has retained him till a new heavens has received him out of her sight, and a new earth has matured to reproduce him as a king and kingdom of righteousness, to be swayed by the glory of God and the might of a hundred and forty-four thousand Sons of the immortals.

The prophets tell us that the heavens wax old as does a garment, and that the creative forces of the universe combine to produce a first man Adam from every grand cycle of her being, who as God shall ultimately sit above all that is called God, as King of kings and Lord of lords, for the making of all things new. John, the great Revelator of things to come to pass in the earth, tells the Christian world distinctly that the Almighty holy Seed sown, is to produce from its matrix a Rider on a White Horse to be known as the Overcomer. He is described as having in his own mentality the Bright and Morning Star, and as being to the world a new name or personality of Deity.

This man, by virtue of his overcoming through obedience to the law of the cross, of which he can demonstrate himself to be the one perfect scientist, identifies himself with the Savior of all men, called Jesus, as one of the many names by which the Almighty makes himself known. As the scientific Master of all the forces of life and death, he will demonstrate his title to the dominion of a new heaven and a new earth, in which he will accomplish the creative work. It is for this man of God's raising up, to unveil to men the coming New Woman, the glory of the first Man born of God.

The women of the upper classes in Japan have projected an extensive woman's rights movement. Contact with European life and education has brought this about.

CURRENTS AND COUNTER-CURRENTS

The Growth of Christian Science and Some of its Inconsistencies

THE ANNOUNCEMENT of a sermon by the Rev. Madison Peters to consider whether christian science is gaining ground in the churches attracted many listeners. This popular clergyman, like Myron Reed of Denver, has become too broad for the narrow theology of the old church, so he is holding services which are of a non-sectarian character, and which are regularly attended by a great number of hearers. Rev. Mr. Peters is the author of "Justice to the Jews," and other works, notably one on the Talmud. Those who hear him never find him dull. They are sure of a sound view of the temperance question, and much wit interspersed with eloquence.

On this occasion Mr. Peters was at his best. He said that although he did not accept the tenets of this new faith, and although he believed that Mrs. Eddy would teach very differently in the future, he felt that christian science was doing a good work in healing the sick. He spoke of the Immanuel movement, and continued to commend christian science, wishing that those who practise it would not confine their labors to the wealthy class with their automobiles, but would carry it down on the East Side of New York. He was interrupted in his discourse by an irate person who began to berate the preacher bitterly for any praise of what he characterized as "a system of graft."

"You know very well, that if you go down to the christian science church and say you are poor, they will drop you like a hot potato. It is just a system of graft, and you have no business to praise it up."

This man's interruption to the speaker was so persistent that he was requested to leave the hall, and he went out under the escort of two ushers, grumbling aloud all the way down the aisle, and making his voice heard even when outside the precincts of the meeting. Such an invasion upon the preacher's prerogatives is a thermometer to the temperature of the working people when put into juxtaposition with what they abhor as an institution of aristocrats, by aristocrats, for aristocrats. The objector looked like a burly monk in workman's garb, and his untimely language may have produced thought germs to spring up in fallow brain-soil among the audience.

In regard to medical attendance at the sick bed, Mr. Peters said it was now conceded that nineteen out of twenty patients would recover if left to Nature instead of the doctors. "What do you find in a sick room nowadays?" asked he. "A glass of ice water, a glass of milk, and a handsome nurse. Very little medicine is given. Fifty cases out of every hundred are curable by mental treatment in its various forms; but in the remaining percentage, sickness is due to material or physical causes, and all the mental healers in the world

cannot affect such cases. If you strain your back, it is due to a material cause and cannot be cured by mental treatment."

This opinion, totally at variance with his friends, the christian scientists' conclusions, showed the clergyman was no convert to the new doctrines taught by Mrs. Eddy. The hot-headed person who went out might have noted these points. That christian science is gaining every day a larger following in some quarters, means that it is met by a correspondingly bitter opposition in others.

Mrs. Eddy has just removed from her residence at Concord, New Hampshire, to a fine new home in Massachusetts, known as Chestnut Hill. Her change of place is attributed to the malignant persecution she met last year in her native state. In response to the inquiries of those sent to report upon her sanity, she said she had developed christian science by noticing the effect of weak dilutions, or the Hahnemann method, gradually reduced and then withdrawn, in the case of a relative's patients first, then in her own. Mrs. Eddy has made her money honestly, by the sale of her books and by good investments. Moreover, she is generous and public spirited; but she is not suffered to enjoy even the fruits of her life work. The recent lawsuit from the instigation of her son to obtain control of this property, in which he was seconded by counsel in the immediate neighborhood, has driven her from her modest but charming home, Pleasant View. Money or the reputation of having money always stirs up persecutors and slanderers. Mrs. Eddy's son is excused by Miss Milume in *McClure's*, on the ground that he thought Calvin Frye was embezzling his mother's funds. The investigation in the courts of last autumn completely exonerated Mr. Frye. He was also named by Mrs. Eddy herself in a letter to her son, as the one man she could trust.

Those who have followed the articles in *McClure's Magazine*, as well as those who have studied christian science so called, intelligently, will agree that its metaphysics means simply a transference of fear. The healer puts away his fear of contagion and disease, but he begins to fear mental influences, hostile currents, malicious animal magnetism. Now Mrs. Eddy had started a new religion diametrically opposite to received opinions. Let a person start so much as a new patent medicine and he becomes the butt and jest of the crowd. He sets tongues to wagging. There is a buzz on all sides. Mrs. Eddy was a sensitive, so she was able to locate some of the buzzing. These mental currents, exaggerated by her imagination, became unbearable. She should have reflected that she had also strong friends. She dwelt too much upon the hostilities she detected, witness her complaints in court for witchcraft. But the hostility was there, and bears fruit in persecution.

Mrs. Eddy teaches that we are living in infinite space, because she teaches infinite mind as the primary cause; ergo, she teaches the Copernican system. It is founded upon assumption. The demonstrated premise of the Koreshan System proves that the earth is limited, hence as a direct deduction, that First Cause is limited, not infinite, God is limited by the laws of his own being. Many christian scientists are interested in the Cellular Cosmogony.

The Power to Forgive Sins

"THE SON OF MAN hath power on earth to forgive sins." He gave to his Disciples also the power to bind and loose, saying that whosoever sins they would remit on earth, should be loosed in heaven. This seems a wonderful statement. It is different from what is known of the ravenous maw of Nature, who renders an eye for an eye, a tooth for a tooth. She clutches her prey, and never lets it escape from her.

"The Son of man hath power on earth to forgive sins." Can he suffer such flagrant violations of hospitality as that of Simon to be forgiven by himself? Yes, for he not only discriminates between the just and the unjust, but he heaps benefits and favors upon the latter. He sends the early and the latter rain. Some falls upon each of these classes. He forgives the just because they burn with envy at his own pieces of work. They want to imitate him in his miracles of healing, in his walking upon the water, in his multiplying the loaves and the fishes. How do they accomplish these things? By being in Him in the future, when he comes again in another age? Not so. By being in His enemies, and in carrying forged letters—that is, their credentials invest them with power and authority to counterfeit his works. What He has done from heaven, they will do from hell. The time that they do this is now, at the end of the dispensation.

How did Jesus of Nazareth forgive the sins of the unjust? By shedding upon them the dews of contrition, by bidding them come to him to receive his baptism. Some of them had committed very heinous sins, according as men judge. They were neither righteous nor respectable, yet they knew Him when he came, because he was not afraid to consort with sinners, nor to eat their food. The sins of these persons were forgiven them by the early Disciples in the same way that the Master had forgiven theirs. He forgave their grudging hospitality to the Pharisees, who were afraid of his gaining strength in the cities of Judea, by abstaining from their society in the future. He loosened them from himself, that in the harvest time at the end of the age, they should swell the forces of opposition by numbering themselves among his enemies. He bound to him those who could look into his eyes and see the benign smile of compassion without wincing, either at his clemency or his compassion; without envying either his power or his gifts. These are they who confess their sins so that they may receive a thousand-fold in the harvest time of the great cycle of Mazzaroth, in being reunited to the source of wisdom.

"The Son of man hath power on earth to forgive sins." Where is He now? This is a very pertinent question in the face of an age which declares that his whereabouts are a mystery—that the invisible Deity is a God without body or parts, unknowable and incomprehensible.

Is Deity in earth? He is never in any other spot; but there are times when he is invisible and interior to the race of mortals. It is said that God is of too pure eyes to behold iniquity. God is spirit, and in that capacity, as spirit, he lives in an interior realm of sinless purity, where he is surrounded by perfection, and in which there is no numerical decline.

The Lord is the man, actively present in human affairs, forgiving sins and helping his friends. The interior Godhead is his own power which shines out from his features. He is not always thus present, so it behooves those who know him, to stand by him and support him when he comes. He is going to be absorbed into the interior nucleus. When such an absorption takes place, where is this nucleus posited? In some other person who becomes the container of Deity. There is, therefore, a distinction between God and the Lord; very properly so, because one is the spirit, the other is the man.

Enough has been said to put the reader en rapport with the thought that the Son of man, the Lord, does have power to forgive sins by baptizing the offenders with a new spirit, by imbuing them with new hopes and aspirations. He does not suspend the laws of Nature, but he fulfils all things, so that other laws, consonant with another season in the cycle, may be manifest.

The Saint Gaudens Exhibition

THE WORKS of Augustus Saint Gaudens are on exhibition now at the Metropolitan Museum in Central park, New York. It is a remarkable collection, including two statues of Lincoln. One is cast in bronze and represents the statesman seated in a large arm-chair. The second, made for Lincoln Park, Chicago, shows him a pathetic figure, standing with serious face and head slightly downcast. Behind him is a chair emblazoned with the American eagle. The veteran who gave his life for the cause of liberty as truly as any soldier, stands in a central position in the noble hall. At the extreme left is a colossal figure of Sherman on horseback, preceded by the figure of Victory bearing the palm. Around these, our heroes, are grouped a variety of art forms, some in the purest, most delicate marble, like the small head of Christ; some in bronze, and again, some in plaster. The shaggy head of Peter Cooper is in terra cotta. The Puritan, a stalwart figure, is already familiar to most Americans.

Taking the collection as a whole, one is very much impressed by the sympathetic expression of human life it affords. The sculptor is en rapport with humanity; nay more, he finds in each of his subjects something tender and pathetic that is appreciably felt. A large bas-relief of Robert Louis Stevenson represents the

favorite of so many readers in a semi-recumbent position, just as he liked to read or compose. It is admirably done. There are several children in the exhibit, all tenderly wrought with the rounded curves of infancy and youth.

Silence, a draped figure with finger on lips, stands with a perpetual hush between Sherman and Lincoln, as if to tell us that their voices are stilled. A beautiful painting by Kenyon Cox portrays the sculptor at work. There is another portrait by a lady, but Saint Gaudens looks older and more fatigued in the latter painting. The ecclesiastic in the corner looks as if he could speak, so perfectly has the vivacity of his face been caught. Plastic art has some advantages over delineations upon a flat surface, too great to be undervalued. Color is the great charm in the latter. The lesson of Greek art comes down to us. Respect the human body. Admire its proportions. See in man the future Deity, and in his form the prototype of a new civilization, because the universe is re-created in the form of a man.

What Is Victory?

"IN THE MIDST of life we are in death." These words express the substance of many a funeral discourse. They express the sadness of human life and its pathos. Mortality is full of discord. Its earthly concomitants are sickness, pain, loss of fortune, loss of friends with the sickening revelation of human depravity,—the last and perhaps the hardest lesson to be learned. It puts childhood with its confiding happiness far behind.

Is mortality swallowed up in victory, when a man dies like a Christian, like a saint, with resignation to God's will according to the modern ideas of religion? When Addison was dying he sent for his step-son, not to lecture him upon his vices, not to tempt him out of his follies, but to say in a half tender, half whimsical way to the scapegrace, whom London knew so well: "See how a Christian dies!"

The Bible says the devil hath the power of death. Then if God dies he becomes subject to the devil's power. And if God is subject to the devil's power when he dies, ordinary humanity and even professing Christians must also be subject to the same power when they die. Is it the devil's will or God's will, that man should die and that God should die?

Evidently it is the will of the power that prevails, the will of the devil. The lower propensities of man, polarized in evil, constitute the animating power that seems to defeat God. Is this his battle with his Creator? Jesus said to those of his day, that they were the children of the devil. Created by the involuntary power of God, they are not his own offspring. God does not will to produce any imperfect offspring. His Sons are like the Savior.

When God dies, he succeeds in that he seems to fail. "In his humiliation his judgment was taken away." Because the grave cannot hold him, he rises into the highest heaven. Man is victorious over death in the Providence of God, when he has attained to the possi-

bility, not of yielding his life to some loathsome malady, but of consciously and actively passing out alive by a voluntary dispersion of his physical atoms.

The animating purpose of God is seen throughout the physical universe. Everywhere children are born with the taint of mortality; everywhere death is active. The universe as a universal frame is persistent, is renewed, is vitally active. By and by this mortal puts on immortality, not in grave-clothes and shroud, but in the escape from them into life beyond the natural. The arch-natural life is the fruit of many embodiments, many tears,—but it is triumph.

Non palma sine pulvere. "No palms without dust." This old Latin saying smacks of the race course. The victor who bore away the palm, in the Olympian games, either on foot or in his chariot, reached the goal covered with the dust of the way. Hot, thirsty, and panting for breath, he reached up his hand to receive the prize. The dust of the race course clung to his garments like a shroud. The victors in the race for immortality, typified by the palm, come up covered with the dust of the way, the burden of mortality, common clay, the perishable body;—yet there is no palm without it. "Dust thou art;" but it is written: "This corruptible shall put on incorruption." The transformation of the visible manhood in its mortal dust, to the immortal, secures the palm.

A New Importation of Occultism

NEW YORK is to be inundated with occultism and Hindoo mysticism. Dr. Margaret Cross Holland recently returned from India with three Orientals. They come from one of the oldest temples in the East, and are prepared to astonish everybody. Dr. Holland has spent much time in India and Persia. She vouches for the wonder-working propensities of the new comers. They are to perform miracles as different from ordinary spiritualism as cloth of gold is from shoddy. These three Orientals come from a country which is the home of mysticism. They profess to be able not only to use hypnotism like the Occidentals, but to materialize objects,—flowers and human figures.

The New York *American* has recently printed an exposé of the East Indian jugglers' most noted tricks. In the case where a plant is made to grow before the eyes of a band of spectators, all very much excited at the miracle, hypnotism is used. If these Hindoos admit that they hypnotize their auditors in one case, who will believe that it is not so in the creation of material objects? Dr. Holland wishes to have the most rigid tests applied to every exhibition of the strangers' powers, which she says are of quite another order from the spiritualists' performances.

The border land of fact and fancy is full of interest to man. He strains his eyes to catch some hint of life in the shadows. He longs and hopes,—but does the garish light of day, let in upon this region where owls and bats flit, ever reveal a modicum of truth? No, it reveals strange shapes of fancy, in the most fantastic garb, lurking in the secret recesses of the heart, but not objectified.

Modern Social Problems

IN KORESHANITY the restoration of communism obtains. The Koreshan church is a communistic nucleus, bound together by the ties of a new fellowship. Its members constitute a family, whose relations are higher than those of the ordinary family. But even in the old family life, certain phases of communism and socialism obtain. The head of the household assumes responsibility for the care and maintenance of the family; he is recognized as the treasurer of the family, the manager of its affairs, and the ruler of the household. The members of the ordinary family are associated on the basis of a recognized bond of common life. The closest ties of the mortal family require the adoption of natural economic relations. In the institution of communism and socialism among its members, the Head of the greater family, disregarding the ties of the families from which Koreshan members are gathered, applies the most natural, rational, and economic relations, in the unity of all religious and secular affairs under one management and control.

The SPIRIT OF THE TRUE SOCIAL ORDER

The Scientific Foundation of the Perfect Economic State

BY MADISON WARDER.

THE QUALITY of the social life of every age of the world is directly dependent upon the conception of religion at that time prevalent. Whether conscious of it or not, men are impelled in their social activities by their ideas of the relation they sustain to the source of their origin and perpetuity. The degree of rectitude manifest in societal relations is invariably proportionate to the extent of humanity's comprehension of the laws of cosmic life. Fallacious conceptions of the part played by man in universal development find inevitable expression in vicious social operations; and the order of social righteousness cannot obtain except there be projected into the outward racial consciousness, the knowledge of the true science of universal being.

In the chronicles of secular history is found no record of the time when the world possessed complete knowledge of the fundamental laws of life; consequently there is no record of the existence of a social system characterized by the application of righteous principles, and free from the disorder springing from evil social motives. To the remotest period reached by these records, there has been no positive knowledge of the location, character, and function of Deity, (except in a germinal way at the beginning of the Christian dispensation,) and therefore no basis for the establishment of a scientific religion. With an unscientific religion, humanity's understanding of good and evil would necessarily be fallacious, and the natural result would be unrighteous social conditions. To demonstrate how completely the character of the prevailing religion dominates the social life, let the life of the primitive Christian church be compared with the life of the world today. The early Christians knew the Deity because of his actual presence, and their reception of his projected personality gave them understanding to arrange their social life according to the system of orderly communism governing the cosmic operations. This condition, being local and germinal, soon passed into decay after the manner of all planted seed, and lapsed gradually into the present religious and social degeneracy.

Even a novice in social study can easily detect the

fallacy of orthodox religion. The theological profundities perpetrated in the modern pulpit are admittedly as essentially hypothetical as their corresponding abstrusities in the "scientific" domain. They have weight only in those minds where reasoning faculties are dormant, and when punctured by a demonstrated premise, they burst like the flimsiest soap bubble. Modern religion is devoid of the central and fundamental principle which alone can give it vitality; namely, knowledge of the Deity. Not one of the orthodox ministers, who should be centers of thought, and therefore repositories of the highest knowledge in their respective creeds, is able to set forth a positive conception of the character and personality of the Almighty. Their ideas concerning the being they profess to worship, are as hazy and chaotic as the ideas of modern "scientists" concerning the form and function of the physical universe. Ask any of them to describe or locate God, and the answer will probably be, "It is not for us to know these things." The average theologian is certain of only one thing; that incarnated in himself are all the qualities that go to make a good man. Considered with reference to the idea that Deity is the source of good, this impression might go far toward explaining the universal religious drift in the direction of the "new thought" movement, with its dominant fallacy, that every man is God.

To such lengths of absurdity will the growth of a false concept of religion carry the theological mind. In the scrutiny of impartial analysis, this attitude is seen to be simply the religion of selfishness. It is utterly unscientific, and wholly opposed to the laws of racial progress. It is incompatible with the geometry of being, for it ignores the center of the sphere of cosmic life, and transfers to circumferential force of attraction, the mental energies that should flow into the common center for the perpetuation of the human universe. The delusion that God is an all-pervasive spirit, is a natural deduction from the theory of a limitless universe without center or circumference, and is the source of the comforting hypothesis that all things are endowed with the Deific quality. One would suppose that the "spark of the divine," assumed to be in each of us, would assert some of its omniscience to prevent the unwise and evil things we are doing continually. But the only appreciable effects that can be traced to our

possession of this infallible fraction of infinite divinity, are found in our abounding love of money, and our steadfast devotion to self. In this pair of seven-league boots, our modern industrial system, misnamed civilization, is striding blindly toward the brink of the precipice of social anarchy.

We have, then, world-wide acceptance of a theory of the physical universe which, while it endures, renders Deity undiscoverable and unknowable. Ignorance of the central source of life depolarizes religious thought, turns the affections of the vidual to self and the things that minister to selfish desire, and crowds out every altruistic tendency. The religion of self subjugates that love of the neighbor which is essential in the perfect social state, breeds strife and discord in all social relations, and acts as a constantly paralyzing force upon the life currents of the world's industrial activities. Who shall say, therefore, that the science of the physical universe is not essential in the construction of an enduring foundation for the perfect economic state?

When the Founder of Koreshan Universology discovered the law of cellular life, thereby determining the true form and function of the cosmos, he brought the science of universal being within the scope of human comprehension, and established a rational basis for the new order of social righteousness. In a limited universe, with definitely located center and circumference, Deity is discovered, through the interpretation of the language of Nature, the ultimate expression of his creative power, to be the apex of universal development. When it is demonstrated that the perfected humanity is the highest order of cosmic life, Deity is located in the personality of the perfect Man. When God is known, the affections of men can be turned to him, and a rational and righteous religion at once becomes possible. When the presence of the true religion resuscitates the moral sense, and enables the world to distinguish between good and evil, the present crazy patchwork of industrial confusion will be abandoned, and the desire to serve mankind will find expression in the just and sane system of scientific communism.

The spirit of the true social order is the antithesis of the spirit of self-love and money-worship now actuating modern civilization; and finding participation in the egotistical doctrines of decadent religious organizations essentially altruistic, it regards the welfare of the race as the supreme desideratum, and recognizes that love of God, operating through love of the neighbor, is the great law of the righteous social life. It finds expression in that religion whose Deity is known and definitely located, through comprehension of the true science of the universe and it is being embodied in the practical application of the laws of scientific society in the life of the Koreshan communities.

The Way of True Benevolence

BY MOSES G. WEAVER.

WE FIND the world today in such a woful state of perversion, so steeled in barbarity by modern commercialism, that the way of true benevolence has indeed become hard. When a person becomes convinced

that it is really more blessed to give than to receive, and attempts to make practical application of the theory by giving where no personal remuneration is expected, he is avoided as a dangerous character, and hated even by the very ones who share the benefits of his generosity. Such a thing as genuine love to the neighbor is not generally believed to exist. Even the so called socialist cannot see where the donor has the advantage, unless it be a case of giving advice, in which he is usually quite proficient.

The Koreshan movement is offering the people life-long opportunities more valuable than gold, in a system of coöperation embracing the greatest percentage of advantages ever heard of. We will feed, clothe, and shelter the needy, care for their families, educate their children, provide against need in old age or accidents, and give them all the accumulating wealth their industry develops, besides making them their own capitalists. But we find the people are either afraid of us, or are unable to recognize a piece of bread when it is buttered on both sides; they ask all kinds of cross questions in their endeavor to detect some string to our offers or to discover the supposed hidden mechanism of a trap. Did we seek private gain at the expense of the needy world, we would resort to the ordinary business methods without the least disguise, as such selfish operations are considered honorable in these days. But we prefer to live in a prosperous town among a happy people, rather than in the tainted atmosphere of pauperism among the cries of strife and famine; and if we succeed in making the world better we shall be amply repaid for our efforts.

It is so long since a really good man has been before the public, that the efforts of KORESH to uplift the fallen race to better conditions, have not met with the enthusiasm they deserve. For instance, when we incorporated the town of Estero, creating a municipality according to the plans of KORESH, wherein the public would be served for honor and not for recompense, and therefore no taxation necessary, a number of freeholders within the town limits even paid a fee to be exempt from this incorporation, which desired to do nothing but distribute benefits. Is it not rather a strange state of affairs where a person cannot give away as much of the gold of *good* as he wishes, because the people will not take it?

It is a fact of history that the world has always hated and persecuted its greatest characters. "Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." (Matt. xxiii: 37.) But the time has come when excuses can no longer be accepted. The great Supper is prepared and the good things are ready. We are bidden to go out into the streets and lanes, byways and hedges, to the poor, maimed, halt, and blind, and compel them to come in under the protecting wings of divine fellowship.

THE AGE OF UNIVERSAL EQUILIBRIUM

*The Rest That Is Promised
Under the New Social Order*

BY SAMUEL ARMOUR.

THERE ARE MANY phases of this subject of rest, and there are, therefore, many view-points from which it may be considered. It has its bearings, religious, ethical, individual, social, and industrial. The time has come for the putting forth of all its possibilities, and the summing up of its conditions.

"If Jesus had given them rest, then would he not afterward have spoken of another day?" To usher in the sabbath in all its phases and degrees, is the function of the ultimate manifestation of Deity to the world as the light that is called Day, this one constituting the Day of rest. It is the rest to be developed through order, economy, equipment, and the general system of useful performance from which none are exempt, to which we now wish to direct the attention of the reader. Let it be understood that in designating what constitutes use, we would not disparage ornamental design and execution, though we favor very much the idea of the man to whom we are indebted for this advice: "Ornament construction, but do not construct ornament." Musical, artistic, and literary pursuits may be classed among the recreations as distinct from the duties of life, yet being, so to speak, the "sweets" of service to others.

Let us contemplate a degree of civilization forbidding the employment of any one in the creation or sale of liquors or tobacco; the necessity for working up and distributing an unnecessary flood of advertising matter would be obviated; there would be no need for enormous navies whose creation, maintenance of ordnance, and complement of men now constitute a most serious drain and tax upon the able population and resources of all nations; the police force and the standing armies with which all countries are now burdened could be abolished, and these conditions would release all people from wasteful, harmful, and unnecessary occupations to enter employment directly useful. How much shorter under such a civilized regime could the hours of labor be made for the average worker! Through social grouping, and improved and thorough coöperative methods, the hours of service could again be reduced by half. While present abnormal states and competitive methods prevail, we have no legitimate claim to the term "civilization."

In the united life system, where hundreds or even thousands are grouped, there can be no need for a retail mercantile service, with its tedious and cumbersome parceling out of small supplies to separate families, and the incident money-changing and keeping account of aggregating trifles. Then there are the delivery wagons, the solicitors, the drummers, and, where a credit business is carried on, the collectors. We once heard of the case of a lady who entered a dry goods store and bought a spool of thread, ordering it delivered to a certain street and number in town. To her surprise, shortly after she arrived at her house, a double team and heavy wagon were brought to a halt before her door, and that important spool, which was all the wagon contained, was de-

livered. The waste of service is not generally so pronounced as this, but the incident serves as an exaggerated illustration of the useless expenditure of time and energy made inevitable by our tedious system, rendered unduly intricate through sheer selfishness, which always tends to segregation.

"But," one may say, "the system gives employment and pay, and thence support to the people. What would the people employed in these various ways do if thrown out of work?" An economical system will not employ so many people, proportionally, in collecting and distributing, but will use all available service in the direct production of the necessities, comforts, and luxuries of existence. We consider ridiculous the thought of a man taking his wheat to the mill in one end of a sack, while he has a stone of equal weight in the other end, by which he may balance it on the back of his encumbered beast.

That, of course, would be foolish. The man would only overburden his horse, while we, the modern world, as far advanced and as much enlightened as we are, unduly burden *ourselves* by methods just as foolish, but whose intricacy makes the error in judgment difficult to detect, and the remedy slow of application. Our financial system with its commodity money and specie base medium (convertible paper currency), our industrial system with its unscientific methods and misapplied efforts, hampered through poverty and individualism, and our commercial and mercantile life strung out to ragged ends, hopelessly tangled, and abnormally wasteful and indirect, are all well represented by this dumb "hayseed" with the double load on his horse.

The world does not so much want more work; what it needs is rest. We are not, primarily, seeking employment; we are trying to obtain a livelihood, and should adopt the easiest, the most economical and direct method of attaining this end. We never will, however, arrive at this point by simply looking out for our own interests in the matter; that is just the cause of our present trouble,—the very foundation of the curse upon labor. It is the love of money, the selfish impulse that involves us in this distress. Social fellowship, coöperation, and love will lift the curse and give the desired immunity from toil and solicitude, which stand between us and our inheritance of rest.

Let all service (to which duty strictly attaches) be under the general control or government supervision; this should include even the culinary and dining-room service, the bakery, etc. All that we will then need is a certificate of service representing the government's obligation to remunerate that service. Each certificate represents a given amount of service, and this calls for a fixed remuneration in anything the holder may deem essential to his sustenance, comfort, or happiness. The industrial system may be simplified through social aggregation, and the classification and generalization of use. There are many things as easily accomplished or prepared for a hundred people, or five hundred, with the facilities made possible through united effort, as for five or six, with appliances relatively crude. No argument

is required to demonstrate this to the thoughtful mind.

The commercial system of the coming age will admit of no cornering or speculative manipulation of the products of industry, and no wholesale and retail vampire jugglery. Every time a commodity is stored, transferred, or transported, it is necessarily loaded with an additional tax, which the consumer must ultimately pay. The producer and consumer will be as directly related as thoroughness of distribution, facility, and economy will permit. The proceeds of all industrial service will be dispatched to general centers of distribution, and local storehouses thence made replete with the abundance not only locally created, but as collected from all parts of the world in great variety.

That which requires cooking and preparation to be edible, should remain under collective control until served on the table. That which must be made into clothing, should also be the common charge until ready for wear. Thus the details and retails are simplified. The individual orders his meals, not the ingredients; he orders his clothes, not the cloth; though as he can afford it, he may designate the style, quality, color, and combination desired.

We have in contemplation a system of equity, not of equality. A man's station in life, the luxury with which he may environ and satisfy himself, and the prestige and social standing to which he may arise, will be dependent upon his development, the quality and amount of the service he renders, and his intrinsic attainments and worth. These things are then his rightful inheritance, and none in inferior circumstances or lesser dignity would covet or seek to deprive him of them, or to share with him equally in them. All would be content in an equitable system, with the conditions they have made for themselves, and the remuneration their particular service may command. It would be conducive to rest, to feel that justice is being meted to all, that progress is untrammelled, opportunity abundant, and the cup of our coördinate capacity to serve and to enjoy, filled. The luxuries of travel, home, and habiliments must be possessed and shared equitably, not equally.

Selfishness, segregation, waste, and poverty follow in sequential succession, causing useless labor and anxiety; and rest must then await our development. When love, aggregation, conservation, and the surplus treasures of communistic endeavor, in related train, come to grace our civilization, then rest, in compliance with our urgent appeal, will hover near to recreate our wasted forms, infusing more abundant life. The care-worn and oppressed, "crouching between two burdens," will then have "time to be good," and will be molded "in God-like attitude" to better reflect the image of the Creator, whose direct and potent purpose is benevolent, and whose name is Love.

The Perfect Social State

BY MAJOR OGDEN WHITLOCK.

THERE CAN BE no perfect social state in this world except from a more general and higher conception of the divine in God and Nature. Even a passable social member must be nothing sinister. A social

being is called on to be one of good will. If one is not so naturally, one should cultivate the habit.

A social member in society should have a more relative knowledge of human nature. This latter is hardly possible without a more relative knowledge of the Divinity. It seems incumbent on earnest men and women of this time, to aspire to be as nearly in the state of the Gods as possible, in order to uplift or accomplish some positive good for poor humanity.

Those who know, or profess to know what Divinity is, are among those who fail to enlighten the general or average mind as to things divine. If one is to know anything of good, one has a right to know all there is to know. If the ministers do not tell, then let one help oneself, for God helps those who help themselves.

One has a right to know just what the soul is, for instance; its physical and spiritual constitution and destiny. One has a right to know just what heaven is, its nature and exact location. Why do not the ministers explain what is the mystery of life? All the editors of the great dailies say that this mystery is an unsolvable problem. If this be so, then sociology is an unsolvable problem, and how to be healthful is an unsolvable problem, and how to be happy is likewise unsolvable.

Koreshans know the mystery or the secret of life. They have studied Universology, and know more than the socialists and scientists so called. If they did not, I should not follow them.

Lawyers as Law-breakers

BY THE EDITOR.

THE FACT that lawyers generally manifest a disregard of law, is a subject which was strikingly and interestingly commented upon recently by a well-known writer; and it was even declared that law-makers are, in both thought and deed, often the worst law-breakers. The business of law and law-making has become professional and commercial; money, not justice nor righteousness, is the object of nearly all who enter the fields of law and politics. Likewise the preachers preach for business; and the laymen compete among themselves. The church and the world generally occupy the same moral plane, so far has the church fallen from its primitive function and mission. The conditions which prevail in the spheres of activity mentioned above, are analogous to those existing in the days of Jesus the Christ. The great Teacher condemned the lawyers, not only those who practiced in the courts, but the doctors and teachers of the law, both secular and religious. They taught theories, phases of interpretation of the law, but they made void the law through their traditions. And the Pharisees, the most devout men of that period—were they not condemned without stint? and the poor laymen who blindly followed their teachers, did they not enter into the judgment of that day? There was a crisis then; the Jewish polity fell. There is a crisis now; and Christendom is destined to pass away with a great noise.

Health and Hygiene

Dr. J. Augustus Weimar

OLIVE OIL AS FOOD AND MEDICINE

Its Uses by the Ancients
& in the Hebrew Economy

THE FRUIT JUICE obtained from the olive tree belonged to the most valuable productions of the Holy Land. It was divinely proclaimed and considered to be one of the most indispensable necessities and commodities, both for health and as an article of commerce. It was used at home as well as abroad, for if any one undertook a journey, olive oil was carried along in vials or flasks for various purposes. To this very day, Orientals regard pure olive oil as more agreeable at meals than butter and animal fat. It is used in abundance throughout western Asia. Olive trees grow there in great numbers, and the juice of its fruit is considered indispensable for culinary, table, and medicinal purposes.

A fallacious opinion is held by many people of European nations and here in America. They think that the Hebrews used the same olive oil for the anointing of their kings and priests, for meat-offerings, and in their sacred and common lamps, as for their table, culinary, and medicinal purposes. The fact is, however, that for the latter purpose the Hebrews used the unadulterated juice of the fruit of the olive, as grown in their own country, Palestine; while for the former use we read: "Thou shalt make of it [the olive fruit] an oil of holy anointing, a mixture, compounded after the art of the apothecary." (Rabbi Leeser's Translation.)

In an ancient Greek work entitled "Hagion Elaion," which is also rendered into Latin, *Sacrum Oleum*, we read: "The sacred or holy oil was compounded from the most precious, costly, odoriferous, sweet-scented substances and agreeable aromatics, together with the purest and finest of the olive oil. It seems rational to suppose, that if oil were poured over the heads of their kings and priests, over their garments and holy things about the tabernacle, it required to be compounded according to the art of the apothecary, in order to be of the nature of perfume.

As an experiment, any one may imitate such a mixture of compounding. Use one ounce of olive oil and one teaspoonful of the best perfume. Shake it thoroughly, and use it for exterior purposes, and thus you have some idea of the Hebrew sacred oil. Such compounded oil will in the fullest sense be hygienic for exterior application to your body. It will keep the human mechanism pliable and mobile, and the hair of the scalp in a healthy state. Moses, the great lawgiver, knew what he was doing when he gave the Hebrews such instructions concerning the use of the sacred oil. Of course, in addition, it also served as a type.

For medicinal, as well as for culinary purposes and table use, the Hebrews used the pure juice of the fruit of the olive tree without an apothecary's mixture of compounding. Many have an idea that the unleavened bread, cakes, and wafers of the Jewish people were very dry and unpleasant. This is, however, an erroneous view, for concerning such articles it is written: "Thou shalt

mingle them with olive oil." Again, the command was: "The meat-offering * * shall be made of fine flour mingled with oil, unleavened." Even after the bread, cakes, and wafers were baked, the command reads: "Thou shalt break it in pieces, and pour thereon oil; for it is a meat-offering."

Pure olive oil, after one forms a liking or taste for it, will be found more wholesome and beneficial than butter or animal fat. We have compared the prices, and the saving is in favor of the olive oil, providing it is purchased by the gallon at wholesale price. If kept in a cool and shady place, olive oil will not get rancid. It is useful for a greater variety of purposes than either butter or animal fat.

Modern Uses of Olive Oil

IT IS TO BE regretted that the wholesome use of olive oil for culinary, table, and medicinal purposes is not as generally known in modern as in ancient times. Undoubtedly, the thousand and tens of thousands of patent remedies and the beautiful labeled bottles in the drug stores have crowded out of use the efficacious juice of the fruit of the olive tree. Although, since olive groves are multiplying in America, the use of the olive juice is becoming known in homes of the American nation, and many families are already beginning to substitute olive oil for butter and animal fat. This substitution should be encouraged, especially wherever pure butter or unadulterated animal fat cannot be obtained.

If you purchase olive oil, be sure that you get the pure article. We have read in a work on exports, published by the American Government press, that ship-loads of cotton seed oil are exported, and go directly to Italy and France, where it is mixed with olive oil produced in those countries, and then reshipped to America and the world over, as "imported olive oil." In fact, it is counterfeited olive oil. Beware of it. Neither Italy nor France can possibly produce sufficient olive oil to supply the market of the European people, much less for the American nation in addition; because Nature has limited the cultivation of olive trees to certain circumscribed localities in those countries.

If we are rightly informed, the largest olive groves are found in America, in the state of California, and the annual production is so abundant that the families of America need not purchase a drop of "imported" olive oil. He who buys it, is ninety-nine times out of a hundred deceived as to its purity.

Under the heading of "Olive Oil Versus Beef," the *Homeopathic Envoy* says: "Every provider for the family knows to what exorbitant figures the prices of food stuffs, aside from bread, has advanced, and there seems to be no relief in sight. Some readers may term it 'croaking' if one were to intimate that the people with limited money in this country were fast approaching the condition of the people in their class in Europe, where meat two or three times a week is said to be the rule. Well, we will have the consolation of the vegetarians that when that condition prevails we will be better, physically, for it.

"The best substitute for meat, and one we believe, that meets with the unqualified approval of the vegetarians, and of those who have made a study of diet, is pure olive oil. Some of them very positively assert that there is as much actual nourishment in two tablespoonfuls of pure olive oil as in a pound of beef, and especially if half that pound, as is usually the case, is bone or gristle.

"Pure olive oil on bread, or especially on biscuits, as crackers are now termed, is at once palatable and very nourishing—nothing more so—for it is not necessary to fill the stomach full of bulky matter in order to be well nourished. Some day men will learn this; then olive oil will be as much of a food staple as beef is today. With plenty of olive oil and bread anyone can become a vegetarian, and such a diet—one excluding meat—might be the key to health to many a sufferer. Such a diet would be inexpensive, and no possible physical harm could come of it." [We believe that a mixed diet is the most rational, and consequently, the most beneficial and nourishing.]

Under the caption, "Pure Olive Oil—To Build Up the Blood," Dr. E. A. Osborne gives the following: "The use of olive oil as a medicine has scarcely yet been formulated, although it has been known for years to possess nutritive, emollient, demulcent, and laxative properties. I was first led to use olive oil when casting about for an additional remedy in wasting diseases, and in the stage of prostration that follows exhaustive attacks. Succeeding the crises of typhoid fever, pneumonia, and other pulmonary affections, hemorrhage, and the diseases of the alimentary tract, there are periods of prostration when the recuperative powers of the patients are most seriously taxed. In looking for something to supply the starved-out tissues and relieve the exhausted vitality, I decided that I must find a food remedy, and I believe that the solution is found in pure olive oil. **

"With enriched pabulum we may look for returning strength, and there is no one article that will so well subserve all these conditions as pure olive oil. In the wide range of its application it might well be called a panacea. [This statement is in harmony with its use in ancient times.] In its prompt and reliable up building of tissue, olive oil approaches a specific.

"Olive oil in its effect, is primarily reconstructive. All articles of food are not nutrients; all nutrients are not equally assimilated, and all assimilation is not reconstructive. Some nutrients are assimilated slowly by healthy systems, and not at all by the weak systems; and there are forms of assimilation more stimulative than continuous of repair.

"With pure olive oil, none of these objections can be raised, for it is so easily digested, or if the digestion is impaired, it is so easily absorbed by the skin that it stands quite alone. Its use is attended with no intricate manipulations. The sense of relief following the application is almost immediate, especially when it is used as an inunction; and as a strengthening and reconstructive effect upon the tissues, it is immediate and permanent."

Mark the preceding sentence: "In the wide range of the application of olive oil, it might well be called a panacea." To this we would say, all that is written in the Mosaic law sanctions the term "panacea," especially if the afflicted one or normal user mixes "gray matter" with it, according

to the science of Koreshan Universology, which teaches that matter is an eternal inseparable coordinate of mind (spirit or energy), and mind of matter.

We stated in the preceding, that much that is sold as "imported" olive oil contains cotton seed oil, also a great deal that is offered as "salad oil;" therefore, you want to make sure that you obtain the pure article, for cotton seed oil deranges the digestive function. We have found the Sylmar olive oil, if obtained in its original quart bottles, a pure olive oil. And up to date we have not heard or read anything derogative concerning it.

We have been asked repeatedly, "How much olive oil may I use daily?" We might reply: "The rule for the use of olive oil for medicinal purposes has scarcely yet been formulated." However, somebody has given the following under this heading:

"The Medicinal Uses of Olive Oil"

"THE OLIVE OIL, used for medicinal purposes must be absolutely pure. If the smallest percentage of adulteration enters into it, the effect is not the same, and in many cases injury results. Sylmar olive oil is endorsed by physicians who have investigated its process of manufacture. Olive oil is administered in doses of from one to three tablespoonfuls, except in specific cases, when as much as eight ounces are required. If the stomach should reject it, add some wine or lemon juice. Any stomach not accustomed to olive oil or milk, in large quantities, is liable to reject one as quickly as the other. But as a usual thing, Sylmar olive oil can be taken directly from the bottle in ounce quantities without causing nausea or leaving an unpleasant taste."

The quantity recommended is, according to our observation, too large a dose to commence with. We recommend the following daily dose: Begin with a teaspoonful per day, gradually increasing the dose to two and three a day. First, take it with one of your meals; second, use a dose on rising and retiring; third, a teaspoonful half hour before each meal. Use it on salads, fruits, and vegetables in general. Olive oil on tomatoes is exceedingly fine.

To those who cannot take the oil from the bottle, we recommend a mixture. Take a wine glass, put into it two tablespoonfuls of pure grape juice, and one teaspoonful of olive oil; or take one teaspoonful of the oil and put into it about a dozen drops of lemon or lime juice. We have observed that a stomach that cannot retain any kind of fatty substance without the symptom of nausea, will find our prescription palatable and enjoyable.

He Did as He Was Told

THE BOARDERS were alarmed one night by what sounded like a man running at a tremendous gait in one of the upper rooms. However, as it came from the second-floor front room of the new boarder, nothing was said. The next night the same running noises were heard; still it was thought best to say nothing. But the third night the noise differed; the boarders huddled together in the parlor as the chandeliers shook, as the man above apparently came down at intervals, with a thump, thump that fairly shook the house.

Two men were delegated to see what was the matter.

"What in the world is the matter up here?" asked one of the men as the door was opened by the new boarder, apparently breathless.

"Why," came the answer between gasps of breath, "I'm taking my medicine."

"Medicine!" echoed the men.

"Yes," said the man, as he dropped into the chair from sheer exhaustion. "It's tougher on me than it is on you. But the doctor said I should take it two nights running, and then skip the third night."—Selected.

Topics of Interest & Importance

WHY SHOULD GOD be conceived to be wholly and solely spiritual? Why not natural as well? Is God incapable of manifesting himself as himself, in a personality distinctively his own? What defect in the character and function of God's being and existence, forbids his appearance in the natural world? Is not the natural as glorious as the spiritual? Koreshanity has positive answers to all these and kindred questions relative to the great mystery of Deity. There is no thought, idea, or conception that is incapable of tangible expression. There is nothing in the spiritual world that is not ultimately expressed in the world of natural things. Let us conceive of Deity as something more than the "mere soul of things." He has an existence of his own as the supreme Being, and he periodically appears in his own personality, his own perfect form. Truly, God *is* spirit, for God is Eloah or Theos; but the Lord God Almighty or Jehovah is the Man raised up of God; and so, as man, must the Deity possess both natural and spiritual degrees of life.

THE LESSONS OF HUMAN HISTORY

How Immutable Law Governs in the Course of the World's Events

BY OTTO L. FRINCKE.

"HISTORY repeats itself," is a truism to which every alert student of the annals of the past will subscribe. He can tell you that all nations since the days of Nimrod have ignored the lessons of history. Rulers and the ruled, however, have ever been conceited and capricious. They have refused to profit by the philosophy of history, and have blindly committed the same crimes and blunders that caused the downfall of preceding states and empires. On the whole, human progress has been slow so far as comfort and good living for the masses could be achieved by civilization. The few have always enjoyed the wealth even to the present day. To be fair we must allow that in our time a wonderful development of man's inventive genius has marked the close of the century. The same is true of those pursuits wherein the unaided intellect has made its greatest effort. To record glaring failures, we point out that astronomers have not discovered the true Cosmogony. In the domain embracing or concerning the happiness of mankind, we charge the present generation with a fiasco of equal magnitude. We refer in this charge to the science of government. Neither statesmen nor the people have made a success of that science. The consequences of such failure are upon us; we are facing a social crisis.

Our reference in the foregoing draws attention to the value of secular history as an educational factor in the evolution of humanity. But the Bible too, is history, containing the sayings and prophetic utterances of God himself. The Christian denominations do not live nor teach its doctrines. They dally with the money power and close their eyes to the prophecies which warn us against the great and dreadful day of the Lord. Our lawmakers are even more obtuse and fatuous. Nero fiddled while Rome burned. Congress is strenuously doing nothing, straining at a gnat all day, and swallowing a camel every moment of the present session. Socialism, of a spurious brand, is daily gaining strength; anarchism here and there lifts a bloody hand, while the moneyed oligarchy wallows in its stocks and bonds, and dictates the laws to Congress.

Similarly, at the close of the eighteenth century the French nobility and royalty danced and gambled and laughed, while a frightful social eruption was preparing

under their very feet. Napoleon Bonaparte said: "What is history but a fable agreed upon?" But let us remember he made the statement before Macaulay, Carlyle, and Gibbon, Prescott, Ridpath, Mommsen, and Ranke, with others of equal rank, had written their masterpieces. These are not fables, though in a sense written for the same purpose. A fable is fiction intended to point a moral, and every genuine historian extracts moral lessons from the story of war and peace which he presents to the world. If Napoleon could appear in the flesh now, and see the imposing array of volumes reciting his life and times, he would promptly recant. Saving Messiahs and divine prophets, he was the greatest ruler whom God ever allowed to govern in the world. Napoleon Bonaparte was a stupendous fact. He was the mighty genius predicted by the prophet Daniel, and his marvelous career illustrates the intimate relation which the destiny of a nation or of the world bears to the mission of single men chosen by God for a special purpose. (Dan. 11: 36-46.)

Each vidual moves only in his or her own orbit. As the stars are held in their courses by immutable laws, so the golden thread of divine will and law may be traced in human history. This is also evidence of God's humanity, and proof that the Deity does not exist separate and aloof from the race he once created in His own image and likeness. Law inherent controls the forces and energies in every domain. It determines the perpetuity of God; it is operative with unerring design in the human, animal, vegetable, and mineral kingdoms. The events which accompany, and the sequences to, given epochs and dispensations can be foretold, and the causes that precede are in agreement with the intent of laws that govern humanity's rise or fall. For this reason and cause there are wars and great tribulation, but from them and violent revolution comes the good which divine prescience has foreseen. A famous American general said, "war is hell;" but the war in which he distinguished himself was necessary to abolish slavery, and to chastise the people who were responsible for it. It also resulted in an indestructible union of these United States. The cruelty, inhumanity, and wickedness of men constitute a hell worse than war itself.

The kings of France (the Bourbons) and the nobility oppressed the helpless masses until they burst forth in frenzied fury and brought about the French Revolution. That bloody saturnalia made possible the French republic, and it would require pages to describe adequately its more

remote beneficent results. It gave Napoleon his opportunity and he seized it, conscious of his genius and with faith in his high destiny. At the age of twenty-seven he was master of Italy, and at thirty, dictator of France. His conquest of Germany was a punishment for that nation, and aroused it to realize the necessity for national unity. The Iron Chancellor Bismarck, too, was a man of destiny. He completed his work sixty years later, when he caused the enthronement of the German emperor near the gates of the French capital. Napoleon deprived the papacy in 1798 of its temporal power, and gave its ecclesiastical prerogatives a staggering blow. He abolished the last vestige of that diabolic Roman Catholic institution—the Inquisition.

It was Napoleon who paved the way for the last act in 1870, which ended the temporal power of the popes. In that year Pius IX persuaded his cardinals to decree the monstrous doctrine of Papal Infallibility. In September of the same year Victor Immanuel took possession of the pontifical dominions. In the year 1870 came to pass the illumination of the Shepherd, Stone of Israel. This Shepherd and Stone is the same personage spoken of by Daniel (Dan. viii: 13-14), also by Isaiah (Isa. xlv:28), Malachi, and other prophets. The twenty-fourth chapter of Matthew refers to him as the Sign of the Son of man in heaven; and this is the Elijah of the present time.

On the Crude Frontier

BY BERTHALDINE, MATRONA.

AN EDITORIAL in a recent number of *McClure's*, on the reign of law, and the modern tools of industry, states that "We are living today on a frontier of civilization, the crude frontier of the new civilization which the twentieth century is to achieve."

Almost hourly, minds are awakening to the fact that the Christian dispensation has reached its close, and that it behooves the thoughtful one to enter the new dispensation by its new, living door, gate or way. The Christian dispensation had its living Door. Men of that day and generation, seeking the progressive way, were warned of the futility of climbing up by any other than the God-ordained way of keeping the commandments of the Messianic personality, who made known to man the will of God concerning him.

In Jehovah's day there were self-elected messengers, and Christs many, who sought and found followings. Blind leaders of the blind were they all, who knew not Moses and the prophets, as the keys of knowledge alone can make them known. The foundation stone of every dispensation is a human Rock, surnamed the Christ of the age. This Christ or anointed man of Deity has a triunity of official functions, designated by three terms—prophet, priest, and king.

As a prophet, the Christ is ever a seer of things to come, also a forerunner and anointing priest of his elect successor, with whose name and lineage he identifies himself for renewal. With a name made new to men, as the restored "lost word" of the ages, he comes again at the close of his own dispensation of grace and truth to pass over, as the Lord of the harvest, the riches of his grace to the heirs of his kingdom.

It is a true saying of Plutarch, that you may find a city without walls, without letters, without wealth, without houses, without schools or theatres, but never one without temples, deities and oracles. Each new civilization has ever its chief deity; its El or Hero supreme. He mans its destiny, and gives it name and fame to live and make its history of antique dispensational character.

Since progressive thought voices itself in the declaration that we are entering now upon a new form of civilization, it behooves us to ask, who is to make for the Almighty God, of the man Christ Jesus, a name above every name most holy? Jehovah is the God of Israel, his Savior; but Jehovah was sacrificed as living bread for the life of a world to come, when his name was called Jesus. When he came as the bread-keeper he gave his flesh for the life of the world, and we know him no more after the flesh till the harvest makes manifest the fruit of the sacrifice. As the Lord of the harvest, the Almighty now takes the new name of the wine-keeper, of Elijah the Prophet.

His new name gives name to the new wine of the new kingdoms of men. The name of the Rock or Messianic functionary of the new dispensation, is the Almighty's Messenger-elect for the function of Elijah the Prophet, who will as king and priest in the new dispensation he is founding, be well known to all men by his name Cyrus.

As a prophet he provides the world with the wine of the sound scientific doctrines of his Messianic identification with the only open door of the way, the truth, and the life of the world anticipated by Jehovah. This world Jehovah saw with prescient eye, and gladly became its occulted inception; its hidden manna. He committed himself to the Father of Lights, and went the way of the seed that dies to live again in the harvest of its kind. The Father of Lights has ever dwelt in the church progressive. This he turns and overturns, till as the Rider of the new cycle, with his eye single to the glory of its God origin and destiny, he is prepared for his revelation of the earthly power and great glory of the New Jerusalem.

Men are seeking knowledge that will enable them to improve the human race. The great Smithsonian Institution at Washington has its organized efforts for the study of cultural and physical anthropology. The great exposition of God's humanity, the climax product of the universe and the seed of the divine-human race to be, was manifest as the God origin and destiny of the universe and all that in it is, nineteen centuries ago; and the greatest question of the age to be asked of thinking mortal men and women is: What think ye of the Christ Jesus, the man immortal? Only a genuine science of the universe and of the man Christ Jesus can enlighten the darkened mortal mind sufficiently to enable it to perceive the God origin and destiny of every man, and all things visible and invisible.

God's works and ways may be known to all who believe in his name, from a desire to do his commandments for the attainment of his degree and quality of righteousness. For the help of men who know they sit in darkness; who know they are lost; who know they have lacked the keys of knowledge in their researches for enlightenment, the Lord, who was Jehovah the bread-keeper, has made himself manifest in the person of his Messenger, Prophet, Priest, and

King of the Levitical order, a servant of the most high to all his mortal fellow men. For this, the Lord descended into the hells of mortal manhood, in conjunction with his elect Apostle, Peter, and all his martyred body, to fight his way through all the hells, to the final victory at the end of the age, with his science of life eternal over death.

VIEWS OF THE IMPENDING CRISIS

A Compilation of Predictions Concerning the End of the Age

BY DR. J. AUGUSTUS WEIMAR

Forecast by the Prophet Joel

"PROCLAIM YE this among nations: Prepare war, wake up the mighty men; let them draw near; let them come up—all the men of war. Beat your ploughshares into swords, and your pruning-knives into spears: let the weak say, I am a hero. Assemble hastily together, and come, all ye nations from every side, and gather yourselves together: there doth the Lord strike down thy mighty ones. Let the nations awake, and come up to the valley of Jehoshaphat [meaning the valley of the judgment of the Lord]; for there will I sit to judge all the nations from every side. * * Multitudes, multitudes, are in the valley of decision; for near is the day of the Lord in the valley of decision." Joel iii: 9, 11, 14. (Leeser's Rendering.)

Prediction by Abraham Lincoln

"I see in the future a crisis approaching that unnerves me and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people, until all the wealth is aggregated in a few hands, and the Republic is destroyed. I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of war."

Chancellor Day's View

"I prophesy, as I did the panic more than a year ago, from the same causes, that before another half decade, blood will flow in our streets, and the night rider's torch will light the heavens with its appalling glare."

As Seen by Ex-Secretary Herbert

"We are entering upon an era of vast enterprises that threatens to occupy to the exclusion of others all the ordinary avenues of human progress. The optimist may tell you that this is to be for the betterment of the conditions of human life, that large enterprises are to cheapen products, cheapen transportations. The mammoth store in which you can get everything you want, and get it cheap, is everywhere appearing. Industrial plants with millions of capital behind them are rapidly taking possession of the field once occupied by smaller enterprises of the same character.

"Human wit seems unable to devise, without dangerously curtailing the natural liberty of the citizen, any plan for the prevention of these monopolies, and the effect is the accumulation of vast wealth by the few, the narrowing of the opportunities of the many, and the breeding of discon-

tent. Hence conflicts between labor and capital are to be of greater significance in the future than in the past.

"There are thoughtful men who predict that out of the antagonisms between capital and labor is to come a conflict that will be fatal to the republican government among us, a conflict that will result first in anarchy and bloodshed, and then in monarchy under some bold leader who shall be able, by military power, to bring order out of chaos.

"Sometimes we are pointed to socialism as the logical outcome of the present condition. The first experiments in this direction, it is said, are to be made in the cities. The employers, with unlimited means at their command, and the employees, with little opportunity for advancement, except by the ballot, are to contend with each other, class against class, for the control of municipal governments. This is one of the perils of the future." [Indeed, it is one of the perils of today.]

Prediction by Herr Von Massow

"We may ignore facts, but we cannot alter them. There is no doubt that we are on the eve of a revolution. All who have eyes to see and ears to hear, must admit this. Only a society submerged in egoism, self-satisfaction, and the hunt for pleasure can deny it; only such a society will continue to dance on the volcano, will refuse to see the *Mene, Tekel, Upharsin*, ['Thou art weighed in the balances, and found wanting'], and continue to believe in the power of bayonets.

"The great majority of the educated have no idea of the magnitude of the hatred which is brewing among the lower orders of society. The social-democratic party is, in our country [Germany], regarded as any other political party; yet this party does not care about political rights, does not care for administrative reform or new laws. This party is based upon the wish of the lower classes, of which those who never owned a hundred-mark bill have an altogether distorted conception. Order will, of course, soon be restored; but what a state the country will be in! There will be countless cripples, widows and orphans; public and private banks will have been robbed; railroads, telegraphs, roads, bridges, residences, factories, monuments,—everything will be demolished, and neither the governments, unions, states, municipal regulations, in cities or towns, and parishes will be able to find the millions which it would cost to repair even a fraction of what will be destroyed. It is almost incredible that nothing is done to ward off the danger.

"Charity, so called, is not what is needed, but warm hearts, willing to show some regard for the lower classes. Love, all-embracing love, will overcome much of the hatred that is brewing. Many may be lost to such an extent that nothing will bring them back; but there are millions who may still be won for law and order, if proof is given that it is possible for them to obtain a livelihood worthy of a human being; that they need not, as is the case just now, be worse off than the animals which are, at least, stabled and fed.

"The Berliners imagine themselves secure in the protection of the Guards, some 60,000 strong. A vain hope! During the autumn, when the time-expired men leave their regiments, and before the new recruits have come, the gar-

rison is scarcely 7,000 strong. An insurrection led by some dissatisfied former officer, could soon find 100,000 workmen to take part. All these men have served in the army, are as well trained as their opponents, and understand the necessity for discipline. Telegraph and telephone wires would be cut; railroads damaged to prevent the arrival of reinforcements; officers hurrying to their posts would be intercepted. The revolutionists could blow up the barracks, and shoot down the Emperor, the Ministers, generals, officials—every one wearing a uniform—ere a single troop of cavalry or battery of artillery could come to their assistance."

Apropos, this gentleman is neither a socialist nor a radical, but a conservative, and President of the Central Committee of Labor Colonies.

What Congressman Hatch Says

"Mark what I say: If the inexorable law of cause and effect has not been expunged from the statute book of the Almighty, unless a halt is called very soon, you may expect to see the horrors of the French Revolution put on the American stage with all the modern improvements, and that within the next decade. Nor am I alone. That gentleman, Astor, who went to England some time ago, bought him a place on the Island and became a British subject, saw what is coming as plainly as I do, so he took time by the forelock and skipped out when there was not such a rush for staterooms as there will be after awhile. He knew very well that if things would keep on as you and I have seen them for some time past, the time was not far off when there would be such a crowd of his class of people hurrying aboard every outgoing steamer, he might be shoved off the gangplank."

By the way, not only has W. W. Astor, multi-millionaire, skipped out, but others have since followed his example. Henry Villard, the Northern Pacific Railroad magnate, has sold his holdings, and has gone permanently to Europe with his millions; also James Gordon Bennett, Van Alen, Mr. Pulitzer, owner of the *New York World*, and Andrew Carnegie, all millionaires, have erected themselves permanent residences in Europe.

Gold Cannot Save Them

"Their silver shall they cast into the streets, and their gold shall be as though it were unclean: their silver and their gold shall not be able to deliver them [in Europe] in the day of the wrath of the Lord: they shall not satisfy their souls, and not fill their bowels; because it is the stumbling-block of their iniquity." Ezek. vii:19.

Courtesy and Refinement

BY ANASTASIA.

"What boots it thy virtue, what profit thy parts,
When one thing thou lackest, the art of all arts?
The only credentials passport to success,
Opens parlors and castles, address, man, address."

ALL RELATIONSHIP with fellow men should be characterized by the practical application of the fundamental principle of love to God. Courtesy, which is an innate consideration and deference to others, is the natural

expression of kindly sentiment which works out the fulfilling of the law of love.

Thought is substantial potency. Thoughts which generate the energy of love, confidence, hope, endurance, tolerance, forbearance, and enthusiasm, make for good, because they are life-giving. Hate is deadly. It kills at the source of generation, and wheresoever its radiations touch.

Fault-finding, discontent, distrust, suspicion, criticism, and back-biting tend to evil and leave death in their train. Which legacy shall be our part to contribute to the world? It is for each to say. Shall my mentality be desecrated that it give birth to a thought which will injure my neighbor? If I permit such desecration of supremest endowment, what place in the formation of the grand man of universal activity have I in justice a right to expect?

Every star in the anthropostic heavens is what it is, and where it is, by virtue of qualitative emplacement. The sun of the physical heavens is the central and supreme luminary of terrestrial function, because of its radiatory and receiving power.

The Messianic personality of each successive dispensation of perpetual progress of the world's history, is central and supreme in relation to the world of humanity, because for the age of development in which his presence is manifest, he is the only personality who, by virtue of receptivity and baptismal potency, can fulfil the office of Savior to the world.

The function of a Savior is life-giving. His reflex activity, his involuntary operation, is destructive. Who would not rather choose to become the will of God by substituting the thoughts of God, and eliminating from the mind every thought which could with any possible death-dealing potency injure another?

"Try the spirits," analyze the thoughts; do this for the good of the world, and in so far each life will be worth living. "'Tis the sublime in man, our noon-tide majesty, to know ourselves parts and proportions of one wondrous whole. This fraternizes man, this constitutes our charities and bearings." Let external courtliness be the garb of genuine kindness which flows from the heart, bestowing richness of blessing as the waters of a river refresh and gladden the thirsty earth.


Courtoisie de cœur to others, as you would be shown courtesy. Let the radiations of heart sunshine, like the perfumed exhalations of a thousand flowers, refresh and delight all who come within the radiatory influence of the innate refinement of genuine courtesy. And thus make every thought and sequent act a link in the golden chain of humanity, binding societal fellowship into one inseparable whole.

Drive off the cares of day in one glad song,
Let joy and cheer, true vibrant chords prolong;
Flee from each heart all pent up harbored strife;
Unselfish love the key note of each life.
This be an ever constant daily creed:
Live for the good you bring to others, need.
Just a song, then sing it, going on your way;
May it bring to some heart, joy and hope today,
And to each you meet, dear, courtesy bestow,
Give to all, heart sunshine, where e're you go,
Where ever you may be.

For the Younger Minds

Marguerite Borden

THE MAID OF ORLEANS

NE OF THE MOST remarkable incidents in fourteenth-century French history is the pathetic life-story of Joan of Arc. France was in the throes of war, pestilence, and famine. England's conquest had extended from one province to another, until her rule over the whole French territory seemed imminent. Charles VII, the dauphin, heedless, indolent, and steeped in luxury, gazed upon the gradual dismemberment of his kingdom with apparent indifference. Much of the internal confusion had been wrought through the unnatural conduct of Isabella, the dauphin's mother. In reality Charles VII was the rightful heir to the throne of France, but Isabella had perfidiously disinherited him in favor of Henry VI of England, the son of her daughter Catherine. It had been prophesied, long before, that France would suffer great disaster through the depravity of a woman; it had also been foretold that the country's deliverer should be none other than a chaste virgin, who, it was said, would arise from the forest of Domremy, the very place where Joan was born.

As a child she was strong, healthy, and vivacious, but withal, very different from the children of her peasant neighbors. Her thoughts were not their thoughts, and they failed to comprehend the bright light of a mind which was so unlike theirs; as is ever the case with one who, bearing an interior brilliance undiscernible to the ignorant, is placed by the eccentricity of Nature in a sordid environment,—like an uncut jewel among worthless pebbles.

Her brothers and sisters were sent into the fields to work, but Joan was kept at home by her mother to assist with the sewing and spinning; and so skilful did she become in the use of the needle that she was considered, in that respect, the most accomplished girl in the village. She was never taught to read and write, but she learned much regarding religion from her parents. One day, when she was about thirteen years of age, as she was passing through the garden, she saw a bright light near the church door and heard a sweet voice admonishing her to be conscientious and good. From time to time she beheld fair visions of saints and angels, but more often heard the voices which helped and comforted her. In one vision a beautiful figure appeared, who said to her, "Joan, go to the aid of the king of France, and thou wilt restore him to his kingdom." She tremblingly replied, "My Lord, I am but a poor girl; I cannot ride the war horse, nor lead men-at-arms." But the voice reassured her, saying, "Thou shalt go to M. de Baudricourt, captain of Vaucouleurs, and he will take thee before the king. St. Catherine and St. Margaret will be with thee to help thee." But it was not until five years after her first vision that she at last departed from her home, much against her parents' wishes, to take up the sword of France.

Her father and mother would hear nothing of her professed mission. To thwart her designs they attempted, unsuccessfully, however, to force her into marriage with a

youth of the town. In spite of their disapproval, she managed to convert her uncle, who consented to accompany her to Vaucouleurs.

She arrived in the town, garbed in her red peasant costume. But she was not ashamed, for she immediately went to the Captain and spoke without hesitation, telling him that, "She came to him on the part of our Lord to bid him tell the dauphin to keep his ground steadily, and not give battle to his enemies; for our Lord would grant him succor in mid-Lent. The kingdom did not belong to the dauphin, but to our Lord; nevertheless, it was our Lord's will that the dauphin should become king, and that he should hold the kingdom in trust."

The people of Vaucouleurs accepted her at once. They gathered in crowds to see the brave young girl, and eagerly contributed money to buy her a horse. A message soon came from the dauphin, saying that he would grant her audience; so, mounted on her charger, and carrying her sword—a present from the Captain—she began her perilous journey toward the dauphin's court. It was February. The rivers were swollen; there were no bridges nor roads, and the country was overrun with brigands, yet she arrived in safety.

She had undergone many hardships that she might bring about the desired meeting with Charles VII, but the council protested so strongly against her appearance in court that her conference was postponed several days. When she was eventually admitted to the dauphin's presence, she was surrounded by the utmost pomp and splendor, undoubtedly instituted for her embarrassment. To their surprise she was not in the least disconcerted, and confidently addressed him, saying: "The King of heaven sends you word by me that you shall be anointed and crowned in the town of Rheims, and you shall be lieutenant of the King of heaven, who is King of France."

She was then brought before an assemblage of doctors and theologians, who diligently questioned her to ascertain whether or no she were in league with satan. After extensive discussion and some disagreement they concluded to listen to her advice. She was provided with reliable attendants and placed at the head of the army. Dressed in masculine attire and bearing the oriflamme, she began at once to work a marvelous transformation among the rough old generals. Many of them acknowledged her as their divine leader, and made themselves subject to her commands. The first things she required of them were to renounce their evils and confess their sins.

Her first move was to march toward Orleans, a city then in the grasp of the English. Her voices had directed her; now her good sense also came to her aid, but it was, perhaps, the ever-increasing enthusiasm with which she inspired her men, that enabled her to capture Orleans. From this victorious battle she derived the appellation, "Maid of Orleans."

She next fought the battle of Patay, and was again awarded a great victory. It was now time for her prophecy

to be fulfilled. Her fame was spreading far and wide. Recruits replenished her forces until she had mustered a vast army, in the midst of which she was permitted to escort the young king toward Rheims, the city in which the monarchs were customarily crowned.

The English invaders, who were holding the city, were terrified. They believed that Joan indulged in black magic, and imagined they saw a cloud of white butterflies fluttering about the standard she bore. Dazed and superstitious, they surrendered, while Joan entered the place with the dauphin and witnessed his coronation.

She now considered her mission at an end. She was heard to say, "I have fulfilled what my Lord commanded me, and I wish that he would send me back to my father and mother, to keep their sheep and cattle." But for some unfortunate reason she remained, or was persuaded to remain with the army. She conquered several smaller cities with comparative ease and then proceeded to Paris. During the engagement she stood almost alone, shouting commands to her warriors,—a target for every arrow. She was wounded; Paris was lost, and many of her friends became her enemies. Regardless of defeat, she stormed another city with success, but ere long she met her sad fate.

The Duke of Burgundy, who had formed an alliance with the English, was besieging a certain French city. Joan, in vain, sought to come to its aid. She was captured, delivered to the Duke, and sold to the English. Charles VII, for whose sake she had labored so long, raised not a finger in her behalf, nor appeared concerned when she was brought before the court of the inquisition to be tried for witchcraft. Her accusations were founded upon four points: "Infringement of the laws of the church, by making use of magic practices; by taking up arms contrary to her parents' wishes; by wearing clothes which were not those of her sex; and lastly, by announcing revelations which were not sanctioned by ecclesiastical authority."

It was decided that she should be burned as a witch; but for some reason the trial was delayed, which so infuriated the English that they threw stones at the priests in whose keeping she had been placed, and clamored for the execution of her sentence. Joan had no idea she was to be burnt, and not until the morning of the very day, was she told she must die in the flames. Everything was arranged to make the whole proceeding as cruel as possible. The height of the pyre was frightful. It was erected in the street in this wise, not only to enable every person present to witness her death, but to make the platform inaccessible to the executioner that he might not dispatch her, as was the custom, before she was touched by the fire. She was, in truth, to be burned *alive*. Ten thousand men were said to have wept at the terrible sight.

Years afterward the church acknowledged its mistake—that it had caused the ignominious death of an innocent young girl. Notices to this effect were posted in every town in France, and Orleans raised a statue in memory of her heroine and liberator, Joan of Arc.

"Is Mars Inhabited?"

IN A RECENT number of a popular periodical this subject is quite extensively discussed, partially by aid of the imagination; but primarily, it is claimed, by aid of the reasoning faculties. If we consider our earth as a convex body rushing through space with tremendous velocity, and our solar system as but one of innumerable other solar systems, all rotating continuously like so many huge whirligigs going at the same time,—if we view the universe in this light, of course it is equally reasonable to conjecture that Mars, the planets, and stars in general, are worlds occupied by a variety of "things."

The article previously mentioned is in the March number of the *Cosmopolitan*, and is entitled: "The Things that Live on Mars." In it is reiterated the commonly prevailing notion that Mars is cross-hatched with artificial canals. What prodigious channels of irrigation,—to be discernible at a distance of over 33,000,000 miles!

Concerning the builders of these extraordinary waterways, the article states that, "It would be quite natural to imagine the Martians as big-headed, deep-chested bipeds, grotesquely caricaturing humanity with arms and hands. * * * It is stranger to our imaginations, but no less reasonable, to suppose, instead of a hand, an elephant-like proboscis, or a group of tentacles, or proboscis-like organs." It then states the logical assumption that these creatures are clothed with fur or feathers, and adds: "The Martians are probably far more intellectual than men and more scientific, and beside their history, the civilization of humanity is a thing of yesterday."

Ah,—and how admirably the artist has illustrated these paragraphs! Through his medium we have before us a pictorial prognostication of man's physiological contour when the tomorrow of civilization has been reached. The drawings depict machinery and architecture of gigantic proportions. On the upper veranda of what appears to be a palatial sky-scraper residence, are assembled groups of truly remarkable, superhuman Martians. They are singularly ornithic in appearance, yet it is difficult to discover exactly which species of the animal kingdom they most strikingly resemble. They are possessed of as many similitudes as the blind men attributed to the elephant.

Their three-clawed pedal extremities are, we believe, most analogous to those of the genus *hen*. This, every one can plainly perceive, would lay the foundation for economy by abolishing shoe-bills. But no,—we must be mistaken in our classification, for while they are endowed with feathery wings, these wings are peculiarly foreign to the flying appurtenances of our barnyard fowls. The long pointed ends folded upside down and crossed behind must, when in use, serve some excellent purpose, and are, no doubt, employed as swords or bayonets in time of warfare. Serpentine necks are not only examples of grace, but would be advantageous by enabling their owners to walk ahead while facing backward. Receding chins, flat noses, and heads devoid of hair, are herewith acknowledged to be standard types of the highest intellectual attainment; and if the inhabitants of our earth can only become sufficiently scientific and progressive, perhaps we too, like our planetary neighbors, shall acquire those expressive Buster-Brown eyes.

Ears terminating in curved antennæ, presumably accentuate the sense of hearing. The tips of these antennæ-like ears form a division similar to that of the two-tined pitchfork, and are unquestionably suggestive of the nether world.

We deem it essential to insert one more quotation: "Yet wild and extravagant as these dim visions of unseen creatures may seem, it is *logic* and *ascertained fact* that forces me to believe *that some such creatures are living now*."

My dear friends and citizens! I issue this proclamation and warning! Heed the advice of one who has delved deep into the mysteries of the vast unknown, and who is about to disclose to the world, at once the strangest, the most alarming, the most momentous discovery of modern times:

Mephistopheles' colony on the opposite side of the river Styx has been transferred to the aerial regions! Therefore: let no man, who would keep a clean conscience and remain free from the influence of the evil one, ever again attempt, either in the here or the hereafter, to set up signal stations for carrying on those dangerous, if not positively unlawful communications with the Martian imps.



In The Editorial Perspective.

THE EDITOR.



THE FAILURE OF THE UNIVERSITIES

MORAL LEADERSHIP is not vested in modern educational institutions. This is becoming so obvious that some prominent educators are raising notes of warning. It is charged that the universities have furnished the leaders of the great predatory enterprises, the stock-gamblers and market manipulators. They have fitted men to powerfully champion the cause of evil, and to sustain its institutions. It is well known that the relation between the universities and the criminally rich is growing more and more pronounced. Such institutions are severely arraigned by Dr. Berle, of Salem, Massachusetts, who holds that great evil is wrought through the alliance between the malefactors of great wealth and the universities. Where such men as Rockefeller contribute so largely to the universities, it is not probable that the principles of righteousness will be promulgated in them. The influence exerted over the institutions is necessarily corrupt and baneful. One of the most marked characteristics of college life is the tendency to savagery. The college yell is blood-curdling. The football game is barbarous, and the spirit of hazing inspires often to deeds of horror. The athletic department of educational institutions tends to make pugilists instead of mental giants. The universities fail in their ostensible mission. The spirit of progress seems to have left them; and practical education is sought in industrial schools and commercial colleges. The universities are now but sepulchers of the spirits of the dead past and the dead languages.

The Do-Nothing Congress

AFTER MONTHS of discussion, the recent Congress managed to evade the issues which it confronted. The national legislators were urged by the President and the people to heed the pressing demand for reform; but for the most part, they have failed to do anything consistent with the popular will. It is obvious that political corruption taints and fouls both House and Senate. The members sit like dogs in the manger, neither doing anything nor permitting any one else to accomplish desired ends. The "interests" are favored, and the people suffer the results. The President is justly indignant; and if the masses of the people were wide enough awake, they would exert their own legitimate power and achieve great good.

Musical Study Abroad

EDUCATION in music is generally considered incomplete without arduous study and practice in Europe. A great master's hand is desired to give the finishing touches. Thousands of American girls are in such renowned musical centers as Berlin, Brussels, Vienna, and Leipsic, eagerly seeking to become trained musicians. Going to Europe to take a course in music has become a great fad. It adds a superficial polish, and in many instances nothing profound is received or acquired. On the other hand, it is well known that there are celebrities in the

musical world who have risen to heights of achievement through their own effort. Their success was not attained through superficial polish, but through hard work in the love of the art. The position taken by some prominent musicians is noteworthy. We are glad to number a famous violinist among the readers of *THE FLAMING SWORD*. He is Mr. Arthur Hartmann, a Hungarian by birth. He has recently finished a tour of the United States. His home is in Berlin. He has traveled all over the world, and has played before most of the crowned heads of Europe, and has been by them royally decorated. We have direct from Mr. Hartmann, matter of information concerning "the truth of musical study abroad." He holds that it is almost a tragedy in the case of thousands of American young people. To many, success in music is impossible. They follow false hopes and never rise above obscurity. They are often disastrously disappointed, and many break down in the merciless test called the debut.

The Value of Discipline

THE TENDENCY of the mortal mind is toward moral anarchy, toward rebellion against all restraint. But what lawn or park would be attractive if every shrub grew as it pruned, and every weed left to stand its ground. The perfection of the park is the result of careful pruning and training. The onslaught against the useless is essential to the development of the good. The human race is subject to discipline. The church has imposed restraint, and even the ritual system of the Hebrews was a schoolmaster to train the Jews. Discipline forces us to form good habits instead of bad ones. No one should be afraid of correction or restraint. Military precision is dependent upon strict discipline. If war were good for nothing else, it often makes men through restraint. It is affirmed that West Point is a great maker of character, where, after years of the strictest discipline imposed, men are turned out fitted both to obey and to command, tempered as genuine Toledo blades. The great Alchemist of the universe, desiring to perfect manhood, places his subjects in the crucible of suffering, chastening all those whom he loves. To bravely face all difficulties and endure all suffering imposed, and to accept the restraints of the laws of life, is to exercise the very essence of the highest philosophy.

The Lesson of the Lily

HOW BEAUTIFUL is the lily when it appears full blown above the water! Its petals in velvety white are as fair as the hand of a queen, and its fragrance is as the sweet incense. A symbol of purity is the lily, and it is also a symbol of the resurrection, because purity obtains only on the plane of perfected manhood. Behold in the lily a marvel, a miracle! It is a thing of beauty, admired universally for its purity and fragrance. Whence came it? It was not plucked from an attractive plant growing in cleanest earth. Its source of beauty was in the stagnant pool, in the foul mud and mire, in the elements of black decay, in the rich-

ness of corruption. Its roots took up from beneath, the substances of filth and slime, and in the organism of the plant, blackness was transformed to the lily's whiteness. Corruption and purity are linked by law as the extremes of axes of activity. From out the depths of death, life springs, as the seed from the soil in which it was planted; and even good from evil obtains. From naught else than the corruptions of mortality may Divinity arise, for life is akin to death, and God is akin to the human race.

Virus and Venom

THE RANKEST poisons are sought and employed by physicians. Dangerous drugs are obtained from animal, vegetable, and mineral sources, and administered to trusting patients. From loathsome ulcers produced on cows, is obtained the virus used to inoculate the system of innocent children, under the plea that it provides immunity from the contagion of small-pox. Arsenic, strychnine, belladonna, digitalis, the deadly salts of mercury and zinc and gold and other metals, and various other substances are dosed out to the sick. Recently, venom from the most poisonous reptile known, the lancehead snake, was obtained in New York. The serpent ejected less than a third of a teaspoonful, but it is said that it is sufficient to supply the world with medicine for fifty years to come. So powerful is the poison, that a trillionth part of a grain, subject to several triturations, comprises a dose. It is not so long ago that the "best medicine" was compounded from the greatest number of loathsome substances ground together; but now the most effective remedies for certain cases are said to be the most deadly virus and venom the world can supply.

The Mystery of the Stars

NO MARKED CHANGE has ever taken place in the configuration of the constellations of the physical heavens since the remotest ancient times. They are today as they were millenniums ago. On Ptolemy's star map, made in the second century of the Christian era, one recognizes the different constellate outlines as they now appear in the nocturnal sky. It is striking to note the fact that the star clusters remain so relatively fixed. From the basis of modern astronomy, they are all in motion, not as they appear to move round and round in an orderly manner, but as systems of worlds moving in various directions in space. In order to account for their apparent fixed relation, they must be supposed to be so far distant from us as to produce but slight angles of displacement in many centuries. No one would for a moment accept such a conclusion, were it not imposed by men of so called authority in science. The question oft recurs to many, "What, in reality, is it that maintains such constancy in the stars?" It ought to be obvious that mere space is not sufficient to hold millions of stars in the same position for many ages, nor yet any force operating between them in space. The problem is not solved by the conception that they are suns in a limitless cosmos, for that only deepens the mystery and adds absurdity. KORESH is the first and only scientist of modern times to reveal the mystery of the stars. He discovered that the stars are brilliant crystals, not strewn in space, but in the shell of the earth. They are "set in the firmament," and are impressed in the sky by complex processes; but the eye perceives them

in the earth in much the same way that one looks through opaque substances by means of the X-rays. The "gem-set firmament" is not in the sky, but strata of crystals beneath us. It is there, encased in materials in the universal environment, that the stars are fixed in their relations to each other.

The Great Conservation Conference

THE GOVERNORS of all the states of the American nation recently gathered at Washington, at the call of President Roosevelt. Perhaps nothing like it has ever before occurred in the history of the Republic. Paternalism is manifesting itself more strongly than ever. It is well, for true paternalism is beneficent. The object of the President was to inaugurate some movement in the direction of stopping the wholesale waste of numerous resources of wealth. The soil is being carried away by erosion; forests are being slaughtered; the fertility of the soil destroyed; coal supply nearing exhaustion in portions of the country, and various raw materials eagerly snatched by grasping corporations, without due regard to the people of the coming generation. The President desires to see these resources of wealth guarded, and Nature's products conserved. Commercialism is rushing things. It cuts and slashes and destroys. It is unrelenting and merciless. Vast herds of buffaloes have vanished; many bird tribes are nearing extinction; the slaughter of seals continues; fisheries are being depleted, and even human life counts for naught, for thousands are maimed and slain every year. Let conservation of natural resources be accomplished, by all means; and in addition, stop the waste of human energy. The entire competitive system is wasteful; and he who would stop the waste entirely, must abolish the system under which the waste obtains. Destroy commercialism, and inaugurate in its stead a system of common ownership and mutual service in the spirit of the love of uses, and exalt paternalism above the disorder of semi-anarchy which obtains throughout Christendom.

The Failure of the Successful

SUCCESS is greatly overdone nowadays. Mental scientists give treatments for success, and publications are devoted to the subject of attaining success. Success in life, in this period of commercialism, is simply to be able to override and outdo one's competitors. Winning honors is not lightly to be set aside, but the success in attaining prestige and honor and graft means ultimately, complete failure. The millionaires are markedly successful. They have performed each a work, and they lack nothing, and yet they fail utterly to bless their fellows. The Christ, on the other hand, failed from the world's point of view, and yet he gained all and achieved the greatest success when he overcame death and came into possession of all power in heaven and in earth; and his name and power have coursed down the centuries, making history and speaking the destiny of the nations.

The Doctrine of Messianism

KORESHANITY is the only system that recognizes and teaches the Messianic law as essential to the recreation and perpetuity of the universe. In the modern Christian system, the coming of the Messiah nineteen hundred years ago was merely a special favor of the Almighty, contingent upon the fall of man, which, according to some, might have been prevented in the beginning. The rise and fall of humanity are as inevitable and regular as the rising and setting of the sun. The Messiahs are the planets of the anthropostic domain—the points of sealing or involution of the most progressive life of the human world.

Review of Research & Opinion

THE EDITOR.

"The Christ That Is to Be"

THERE IS NO vitality in a mere belief. But the doctrines of the church are looked upon as possessing a certain charm that insures one's salvation. Hence, the stress laid upon creeds, the mere letter of the creeds. It is sometimes startling to note the positive deadness, if one could use the paradoxical expression, that prevails wherever mere faith is entertained without its necessary coefficient—works.

An English author has written a book entitled "Christus Futurus." The leading idea of the book is that the works as well as the words of Jesus are a revelation of the will of God for man, and of the human conditions under which that will can be done. This idea is the premise of a series of conclusions on the subject of Christology. The following explains the idea briefly:

"If there is an invisible bond of union between the thoughts of saint and sinner, of church and world, of class and class, of nation and nation, the church can only be saved in the degree in which she saves the whole world. The whole race is corporate. A mental epidemic does not strike the Christian with one folly and the worldling with another. But they go together, Christian and worldling, to dance the tarantella, to burn witches, to murder Jews, to invest in financial bubbles, to march to every war at the sound of trumpet and drum. Likewise every good movement by which the race has increased its power of compassion and practice of justice has been corporate."

The author builds upon an idea; and that idea is conceived to possess the power of accomplishing not only a reformation in the church, but also of saving the world through the church. The author holds that the Christ that was, was Jesus; but the "Christ that is to be" is not really a Christ at all, but the force of a sweeping idea.

The law of Messianism is one of the most central laws operative in the world of activity. A Messiah is not a mere idea, not a principle, not an essence, not a spirit; but he is essentially a man, constituting the nexus or conjunction between God and man. A seed planted performs definite functions, and a plant develops. An evolution obtains; but the plant is not the return of the seed. When the plant has performed its function, the seed comes again as the involved product of the season of growth. So it is with the Messiah. His church is the plant, the tree of progress, the matrix of development, by means of which he comes again in the harvest in personal manhood.

The Coming Catholicism

MANY THINKERS are looking for the coming of a new religion, a new church. One author, Mr. T. Rhondda Williams, of London, writes a book in which he sets forth his views. He does not want a church that is a museum of antiquities, but a living servant of living men. He wants a church adapted to our age, a product of progressive thought and life, perfectly fitted to meet present issues and save the race from prevailing evils. Rev. Dr.

Newman Smyth, an American, has also written a book, in which he asserts that Protestantism has passed into decay, and is to be succeeded by a modernized Catholicism. He is connected with the Yale University, and his book is making a stir. As to his position a reviewer of his work says:

"While he sees the beginning of the end of the Protestant movement, when it comes to the future of Catholicism, Dr. Smyth by no means takes ground with the representatives of the Roman Catholic faith. The disintegration which is at work in Protestantism is, according to Dr. Smyth, appearing in another form in Catholicism—that of modernism."

The word catholic means general or universal. The general church of the Christian dispensation cannot be the general church of the new order. The covenant or religion of the age has grown old as a garment. Humanity dons a new religion with the opening of the new dispensation, wherein church and state will be united in the power of purity to regulate the affairs of men. There is, indeed, a new and true Catholicism, which takes the character of the Lord's new name.

What is Electricity?

ELECTRICITY is the great servant of the modern world.

It willingly performs uses manifold throughout civilization. Its force is inexhaustible; it never tires. It lights the cities, turns the wheels of industry, and willingly carries messages from land to land over wires and cables, and even through the earth and air by wireless processes. Nature employs electricity in its many domains. Not only is electricity seen flashing from the thunder cloud, and pulsating in the auroras, but it pours down upon the earth as starlight and sunshine. It is even by electric forces that the objects in the heavens sweep the sky, and all the phenomena of the universe obtain.

Notwithstanding the fact that electricity is everywhere, employed by Nature and by man, it is mysterious. Scientists have never determined its character, but have only noted its effects. The following statements concerning electricity are supplied to us from the headquarters of reliable information concerning the uses of electricity, the *Electric News Service*:

"The nature of electricity is just as much of a mystery to the scientists today as it was to the priests of Magi in Zoroaster's time, when they so puzzled the wise augurs and astrologers of the Medes and Persians with static electric sparks produced by rubbing amber and glass. No one knows for a certainty the truth about electricity. Some hold that it is a form of matter, a kind of force, a variety of motion, a disturbance in the ether; and still others, that it is a weightless fluid. For the sake of simplicity, however, scientists assume that electricity may be a fluid; that is, in the sense that light is a fluid. It may be a fluid without weight; capable of inconceivably rapid motion, traveling at the rate of 188,165 miles a second, even faster than light; and manifesting itself under certain conditions as heat, light, and power. Elsewhere it takes the form of magnetism or has a peculiar influence to bring about chemical action. We live surrounded by electricity, but it becomes evident to us only

when in motion, or when the quantity present in anything is more or less than the average amount."

The truth concerning electricity is given in its simplicity in Koreshan Universology. Electricity is not material; it is the spirit of matter, produced by some form or kind of combustion, by which matter is sublimated to its own spirit. Transmutation is the key which unlocks the mysteries of all activity and motion. Matter and spirit are correlates, matter being the base of spirit, the pediment of its activity. Electricity is a fluid, in the sense that all spirit is fluid—substantial, but not material.

The mind of man is electro-magnetic, so far as its spiritual essence is concerned. The light of the mind is mental electricity, and the affection of the mind is mental magnetism. The fact that electricity and magnetism so universally prevail, is proof that the physical universe is a giant battery generating the forces of its own motion and perpetuity.

What a Heathen Thinks

WE ALL KNOW what Christians generally think of the so called heathen people. Books in the Sunday school libraries, and articles by missionaries in the magazines and church papers, contrast the ignorance of the heathen with the learning of the West, and contain pictures of idols and temples and praying machines. It is sometimes interesting to note, on the other hand, what a heathen thinks of Christians. A prominent Ceylonese, Mr. Ramanathan, a recognized social and political leader, has recently visited America, and has given expression to his opinions concerning Americans and their religious doctrines and life. His attitude toward Christianity is sympathetic, but he notes the imperative need of radical reform in Christianity. He says:

"Those who are engaged in the production of books, magazines, and newspapers, find themselves obliged to write and publish what is funny, fanciful, and thrilling, to the serious neglect of the higher life of humanity. The materialism of the age has affected the very teachers of spirituality. Many and wealthy are the churches, and learned and eloquent are the preachers, but the congregations and the rulers thereof have agreed to don and doff their religion with their Sunday clothes. The constituted leaders of religion do not appear to have a hold upon the people, and they are all, with the exception of a few, drifting to the perils of a life devoid of a goal. As to the scientists who are nobly laboring in the colleges and other places, their discoveries have been applied to the further materialization of the country by sensuous seekers of the 'almighty dollar.'"

Evidences of Degeneracy

STRIKING INDEED is the contrast between man as he at present exists, and man as he was in the past Golden Age of life and light. The entire Christian system, as well as the Hebrew economy, is grounded in the idea of the fall of man, whereby disease and death were entailed upon the human race. What a vast difference between the kind of life possessed by the patriarchs, who lived for centuries, and that which animates a vidual for only a brief period!

Many thinkers are arriving at a belief that the old race as now known, is doomed. Not only is moral degeneracy manifest, but intellectual decline. And an eminent physiologist, Dr. Emil König, has recently published a pamphlet in which he sets forth startling conclusions to the effect that even in the very organs of the human body, there are evidences of degeneracy and weakness. The following quotations and comments outline his views.

"If men continue to live as they have lived under the so called civilization, the time is near when suicides caused by inability to endure physical pain, will be of daily occurrence. In many people there is very evident degeneracy of the physical organs, and the condition is transmitted from generation to generation. Degeneracy of species is the natural, not to say inevitable, result." König sees a proof of that fact in the alarming increase of cancer cases, which he attributes, in great measure, to the complex life of modern man. He infers that the increase in disease of the heart may be attributed to the pressure of blood against the linings of the arteries, the pressure being due, of course, to excessive activity of any kind exciting to the circulation. He thinks that marked deterioration is in progress in the human stomach, and that the present swift decay and loss of the teeth have an alarming influence in stomach trouble."

How to Make Science Easy

CONSIDERABLE discussion is being engaged in, in European scientific circles, concerning the failure of the masses of the people to comprehend and appreciate scientific work. By some scientists it is considered that the people are generally too frivolous to understand serious things; while others hold that public inattention to scientific subjects is due to the difficult terminology employed by men of science. Sir Ray Lankester thus expresses his opinion:

"I have heard a distinguished discoverer, an eloquent and able man, try to tell a completely ignorant audience in one hour, the results of years of experiment and work by many men on the electrical currents observed in nerves. The audience did not know what is meant by an electrical current, nor anything about nerves, nor a single one of the technical terms necessarily used by the lecturer. The task was an impossible one. In six lectures it might have been accomplished, and great delight and increase of understanding afforded to the listeners, instead of perplexity and a sense of their own incapacity and the hopeless obscurity of science."

The difficulty is in the endeavor to cram the mind with details. A so called scientist will mass a thousand facts, in search of a single idea. When he has reached a conclusion, instead of simply telling what that conclusion is, he will try to drum into the heads of his hearers, all the facts he has dealt with. If he confuse his audience he appears learned; if he tell his conclusion simply, or what he really knows, his lecture would be exceedingly short.

Modern scientists begin at the "wrong end of the string." The Koreshan method is to first give the mind the central principle of a subject, and proceed to illustrate it in a comprehensive manner. In ordinary schools, pupils are uselessly crammed with heavy material, when they might thrive on knowledges of principles and laws, and key-notes to rational processes.

The Open Court of Inquiry.

THE EDITOR.

PROVING THE EARTH ROUND

"I copied the enclosed from a printed article in a recent issue of the *National Geographic Magazine*, of Washington, D. C. Thinking possibly you had not seen it, and believing it might be of passing interest at least, I am taking the liberty of troubling you with it. Unfortunately, however, I have not secured copies of the writer's outline diagrams, which may prevent satisfactory interpretation of his theory."

THE ARTICLE referred to is headed with the words, "A Simple Method of Proving that the Earth is Round," written by Professor Brown, of Worcester, Mass. The experiments described were conducted by the author of the article, with illustrations by means of diagrams.

On Lake Quinsigamond he found a straight reach of about a mile and three quarters; and over that *short* distance he sighted objects through a telescope two inches in diameter. The *National Geographic Magazine* has given the experiment prominence and importance in its pages.

The experimenter placed a target on the Lake, so that its center was about four feet above the water. About half way between the point of observation and the target, a horizontal bar was placed, as far above the water as the center of the target. Then, at the point of observation, the axis of the telescope was placed at the same elevation. The bar, in the telescopic field, appeared a little *above* the center of the target.

This is nothing new to us. We accept the facts of the experiment as given; and we hold that the facts are as they should be from the *concave* surface of the water over which the experiment was conducted.

That experiment and similar ones, as well as all facts of astronomical observation and geodetic survey, prove that the earth *is* round; that it is in reality a sphere about 8,000 miles in diameter, curving from a tangent line at about eight inches to the mile. But the facts do *not* prove that the surface on which we live is convex. We hold that the earth *is* round like a hollow ball, the habitable surface being on the inside. The various phenomena observable,

falsely interpreted from the basis of a fallacious system of optics and physics, *seem* to support the convex idea, because that idea is founded upon deceptive appearances.

Experiments conducted by the Koreschan Geodetic Staff are altogether more direct and positive in their testimony concerning the shape of the earth, than such an experiment described in the article. On the Drainage Canal, Chicago, we placed a target about two by three feet, on the water; and from a point five miles distant, with the telescope only six inches above the water, we saw every square inch of the surface of the target. A similar experiment was performed on the Bay of Naples, Florida, in 1897, and numerous other experiments on different bodies of water, with similar results.

Professor Marshall became interested in such experiments through the mere suggestion that Mr. H. Yule Oldham performed some experiments on the Bedford Level, England. Mr. Oldham employed a large telescopic camera, and took a photograph of targets arranged at equal heights above the water. Afterward, the same camera, in the hands of the same photographer, took a picture of a target placed *on the water* at a point six miles from the camera, which was also as near the surface of the water as possible.

Dr. Rowbotham, known as "Parallax," conducted numerous experiments on the Old Bedford Level from 1839 to 1870. His tests were on the surface of the water, not some distance above it. In 1870 Dr. Wallace, the famous naturalist, became involved in a discussion with John Hampton, a follower of Parallax; and the issue was subjected to test by viewing targets 13 ft. above the canal for a distance of six miles. The middle stake or target appeared to be the higher. Afterward, Parallax, with a company of gentlemen, conducted experiments on the water, over which targets were visible through a telescope on the water, the target being six miles away.

We do not hold that these experiments conflict at all; but that in the

space of the air above the water, say several feet, the perspective and foreshortening effects make it inevitable that the farther target or stake appears the shorter or lower. Convexity has nothing at all to do with it because the convexity does not exist on the surface of any body of water in the world. Viewed over considerable distance, on the water, the target, under conditions of a very clear atmosphere, speaks with emphasis against the supposition that the earth is a convex surface.

The most direct test of the earth's surface ever conducted, and the only one of the kind so far, was the Koreschan Geodetic Survey on the Florida West Coast, in 1897; in which test, not lines of vision were employed, but a mechanical line, not subject to refractive effects of the atmosphere and the curvilinear effects of the operation of the principles of perspective and geoliner foreshortening.

The Character of Carbon

"Will you kindly give a complete definition of carbon in the next issue of your Magazine? I can get no satisfactory meaning of the word anywhere. Please make it clear what carbon is. I hope you will grant this special request."

CARBON is said by chemists to enter more largely than any other element, into all organic structures. It is non-metallic in its character, and is claimed to be the solidifying element of all living bodies. It is said to exist in the air as carbonic anhydride, and in all such carbonates as limestone. Carbon is allotropic, according to chemistry—that is, capable of existing in more states than one.

In free states, the allotropic forms of carbon are three: The diamond, graphite, and coal. Now, carbon in its purest state, is the diamond, the hardest known substance. Graphite is less pure than diamond; and anthracite, the "black diamond," is third in the scale of purity. Carbonado, gas carbon, coke, lampblack, and charcoal, are varieties of carbon; also bituminous coal, asphalt, etc. Carborundum is a manufactured product, a combination

of carbon and silicon. Carbon is analogous to silicon. It is held that it is to the organic world, what silicon is to the purely mineral domain. Carbon is said to be organic, while silicon is inorganic.

The word carbon is from the Sanscrit root *cra*, meaning *to cook*. Wood is carbonized in the charcoal pit; that is, it is charred. The Old-English word *char* means *a turning*; and the Anglo-Saxon word for char, is *cyrrin*, meaning *to turn*. Charcoal means *coal-turned*. From the etymology of these words, it is evident that carbon obtains as a result of transmutation—of combustion. Hence, carbon, as obtaining in the human body, results from the fires of the body, and enters largely into the structure. Coal is from a root meaning *to burn*; not because coal is inflammable, but because coal is produced by burning.

Chemists take up a piece of charcoal, which is carbon, and say, "All of that carbon was in the wood that was burned." Koreshan Science says, "Not so." There is silicon in the wood, which is burned. Products of the burning are light, heat, electricity, magnetism, smoke, etc. After the combined combustion is completed, a chunk of charcoal remains.

We maintain that the carbon resulting is precipitated from energies flowing into the vortex of combustion, and that the mass of carbon is *not* in the wood, but that as the particles of wood are destroyed, the carbon materializations take their place, so that the carbon has the appearance of the wood, even as to the pores and rings. The wood has in reality been burned, *carbonized*, transmuted. The origin of carbon is in the fire; and all the various forms of carbon are the results of combustion.

It is generally admitted that the diamond results from intense heat. As it occurs in Nature, it is the result of numerous reductions, or processes of purification, until the pure crystal carbon results, with its adamantine qualities. Graphite seems to possess some metallic properties—at least in luster; but graphite is not lead, though pencils made from graphite are called lead pencils. The form of the graphite crystals is hexagonal; that of the diamond is octahedral.

The Mistakes of Astronomers

"To my mind, your survey demonstrates the concavity of the earth. No doubt about it. How do you account for the errors in estimating distances to the sun, moon, etc., as given us by the scientists of today?"

MODERN astronomy is constructed upon a false foundation. The premise is wrong, and its conclusions are necessarily erroneous. The earth is assumed to be convex, with perpendiculars extending from the earth radially, ever widening as the distance increases. And further, the earth is supposed to be rotating diurnally, and annually revolving about the sun. The various angles, thus projected outside of the earth are wholly fictitious. The mathematical computations from the basis of those angles are therefore carried on entirely in the abstract.

The astronomers do not even know what the sun, moon, planets, and other so called heavenly bodies are. The Koreshan Astronomy is so radically revolutionary, that the mind of the investigator is often startled by the fact that everything learned in the old astronomy has to be completely unlearned in arriving at the truth concerning the physical cosmos.

The habitable surface of the earth is inside; the perpendiculars converge overhead instead of beneath our feet; and the apparent orbits of the sun, moon, etc., are small circles compared with what they would be if the space of the heavens were outside of the earth and practically limitless. The character of the surface from which astronomical angles are extended, cuts the all-important figure in the case.

Nor can astronomers determine the actual direction in space, of any astronomical object. For not only are rays of light and vision curved, but there are giant mirrors in the cosmos, of which the astronomers know nothing. The sun appears to rise in the morning, pass overhead at noon, and set in the west in the evening. Its apparent course is not its true one; nor does the rotation of the earth produce the phenomena, but factors of which the scientists are ignorant. "There are more things in heaven and earth, Horatio, than ever dreamed of in your philosophy."

It is admitted on all sides in astro-

nomical circles, that the interpretation of astronomical phenomena depends entirely upon the character of the rays of light propagated in space. It is said by accepted astronomical authority: "The rays of light are straight, or practically so. If it were not so, here would end all our astronomy." So say we; and thus and otherwise in addition, we account for the errors made by astronomers in computing astronomical distances. They turn the universe inside out theoretically, and pervert the truth utterly.

What Are Madstones?

Kindly tell me what a madstone is, and whence it derives its name. It is said that the hair-ball, taken from a black-tailed deer, is efficacious when applied to a mad-dog bite. What do you think of it?

MADSTONES are treasured by certain classes of people in the United States, as "good for mad-dog bites." They are usually about the size of an egg, sometimes as large as a goose egg. They are often worn pieces of feldspar, and contain a large proportion of clay. It is a white or flesh-colored mineral, and supplies by decomposition, the fine clays of porcelain ware. The name madstone is derived from the use made of the stone. The stones are usually heirlooms, handed down from generation to generation. They are supposed to absorb the venom, and thus cure wounds made by dogs afflicted with hydrophobia.

The use of madstones is generally looked upon as superstitious, but there is sometimes potency even in superstition. Cures wrought by the waters of Lourdes, by various church relics, madstones, hair-balls from deers, etc., are thought to be well authenticated. There is doubtless some foundation in fact for the belief that certain charms remove warts.

The power to cure is not in the water, the relic, the stone, or charm, *per se*, but in the belief. The effect is primarily psychological, and from thence the cure is wrought. The human mind is a wonderful thing, even in ignorance. The various facts of mental phenomena are not to be lightly set aside by boasted modern science. They all may be classified and explained. Koreshan Science calls the mind away from superstition in all its forms, and urges the use of scientific principles in the restoration and maintenance of health.

THE PUBLISHERS' DEPARTMENT

The Flaming Sword Estero, Lee County, Fla.

Established by KORESH in 1889. Published under the auspices of the Koreshan Unity, VICTORIA GRATIA, Pre-Eminent.

PROF. U. G. MORROW, -- Editor

Entered as Second-class Matter, January 14, 1907, at the Post Office at Estero, Florida, under Act of Congress, March 3, 1879.

Subscription \$1.00 per year. Canadian and Foreign, \$1.35

Directions.—Address business letters, and make money orders payable to the Publishing House. Address communications concerning the Founder's Department, KORESH, FLAMING SWORD. Letters intended for the Editor, should be mailed directly to him. Enclose postage in letters requiring editorial reply by mail.

GUIDING STAR PUBLISHING HOUSE,
Evelyn Bubbett, Manager,
Estero, Lee County, Fla.

Little Words With Our Readers

THE PUBLICATION of this Magazine is not for the purpose of making money. Its object is not the dollar; it never was, and never will be. Its aim is higher than that. Its purpose is to educate the people up to a higher standard of life, and on this basis alone it will ultimately succeed. Many other publications are printed and circulated in order to make money for the editors and publishers. The net profits are for dividend purposes; and when you subscribe for an ordinary magazine, you may know that your dollar but adds to the private income or wealth of persons who care nothing for you. They want your dollar, and that is as far as their interest in you goes. We want the public to know that the spirit of the dollar does not actuate the editors and publishers of THE FLAMING SWORD. Though it costs energy and time and money to get the issues ready for mailing, not a single person connected with the work charges a dollar for his services. Not one is on a pay-roll, but each one gladly contributes his time and energy for the purpose of public good. Our writers and workers are interested in the welfare of humanity, in the cause of the oppressed; and their impulses in the promotion of such a cause spring from a source wholly remote from graft and greed. When you send a dollar for THE FLAMING SWORD, you are supporting a worthy

cause. You are helping to supply food and clothing for heroic workers, and you help to obtain materials used in the printing of our publications. You sustain a noble work, one to which it is an honor to be related in any way. In addition to support through paying directly one's own subscription, there is a broad field in which one may lend a greater support, both moral and financial. Its basis is that of friendship and philanthropy, and one can proudly work to influence friends to become interested in our publications. We urge personal work in talking up the magazine with friends and neighbors, showing copies here and there, and pointing out the interesting features. For your own sake, for your friends' sake, and the work's sake, will you not earnestly endeavor to obtain subscriptions in your own vicinity, and send them to us?

Did you notice the new Special Offer we made in the May number? It is the best we have yet made to you, and it is open until September 1. For every remittance of \$1.00 sent us prior to that time, in direct acceptance of this offer by mention of it, we will send THE FLAMING SWORD for one year, and mail postpaid, one copy of the CELLULAR COSMOGONY, the regular price of which is 50 cents. The book, of course, goes to the new subscriber. Our friends may solicit subscriptions on the basis of this Special Offer, telling their friends that they can have both the Magazine a year and the book, for a dollar. This is an extra inducement for them to subscribe, and it at once places in their hands matter for study and investigation. Do not allow this opportunity to interest your friends, pass by. The book has been printed and sold by the tens of thousands, and interest in it is increasing as the years go by. You can help give it another impetus now!

We have to be very strict regarding subscription renewals, because of the rules of the postal department. We may extend credit for four months after a subscription expires, without having to pay additional postage on copies mailed; but after four months,

if remittance is not sent for renewal, even if you renew by order or request, we must pay additional postage, on copies sent on credit, and charge \$1.30 for the year's subscription. If you remit for renewal inside of four months after expiration of the year paid for in a previous remittance, the price per year is only \$1.00. The business-like method is to heed our notification of expiration of subscription, by renewing at once by direct order and remittance. We need the money, and then you will have the matter off your mind. It costs more than a dollar's worth of mental energy to keep a thing of that kind on the mind for any length of time. Attend to it promptly whenever your turn comes.

Remember, we have no clubbing offers now. But we have an offer to those making renewals, which is open until September 1. Send \$1.00 for the renewal of your own subscription, together with the name and address of a friend whom you would like to interest, and we will send your friend this Magazine for six months, without further charge; and we will advise your friend that the subscription is a gift from you.

Importance of Co-operation

Co-operation is the most important reform I have come in contact with in my forty years of active life. Its conspicuous virtue is that people act on their own motive and motion, they do not wait and wait, but act. They may think selfishly but they must act unselfishly. They need not wait for a majority but they must act together with many others. When I attended the first International Co-operative Congress in 1895 there were probably two and one-half million members represented; now there are fully five million actual members of mercantile and manufacturing associations. I include none but those which allow an equal vote to every member and allow only simple interest on the capital, the rest going to the members on their trade or work.

Co-operation is the way to more honest trade, fairer distribution and a fellowship spirit. There is no inherent reason why business should be done simply for individual profit. It can be better done by the motive of serving people. In ever so many affairs we have associations for mutual benefit; we can have them in this

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Respectability, - - - - - Elbert Hubbard
A Dog of Flanders, - - - - - Ouida
The Law of Love, Wm. Marion Reedy
Ballad of Reading Gaol, Oscar Wilde
Nature, - - - - - Ralph Waldo Emerson
Love, Life and Work, Elbert Hubbard
Justinian and Theodora, - - - - -
- - - - - Elbert and Alice Hubbard
Crimes Against Criminals, - - - - -
- - - - - Robert G. Ingersoll

ELBERT HUBBARD's *Little Journeys* are now used as text-books in many schools. They contain a wealth of historical information without encyclopedic dryness. The series of Nineteen Hundred Seven will be to the Homes of GREAT REFORMERS. Subjects as follows, with frontispiece portrait:

JOHN WESLEY RICHARD COBDEN
JOHN BRIGHT OLIVER CROMWELL
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BRADLAUGH ANN HUTCHINSON
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more important and general matter of trade and work. When it is proven that it is more economical and more honest to co-operate than to compete, people will more and more co-operate. It is being done in many countries. It is successful financially and socially. It is self-contained, self-managing and self-educating. It asks no favors from government or capital. It invades no rights, it excludes no one. Its arms are open to all mankind on equal terms. Because its members are its patrons it is more economical; because all are interested, all pull together.

To work for a fortune is not a high motive and it is hard. To work for the good of all is more generous, and it is easier.—N. O. NELSON.

What War Feeds On

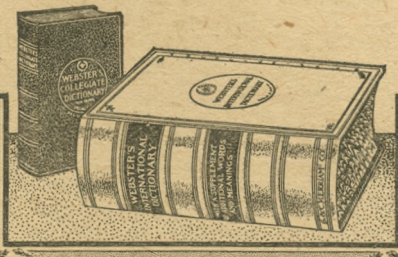
"During the nineteenth century upward of fourteen million men lost their lives in war. Most of these millions were of the Aryan race, which has the custody of the forward march of the human race. Most of them were young men, in fine physical condition, men of above the average of spirit and energy,—for war takes only the best. It wants no diseased or old or useless victims for the banquet. Most of these wars were not for liberty or for principle, but for the purposes of ambition—the two Napoleons, Bismarck, the old German Emperor, the Czars, the Kings of England, Pitt, Disraeli, a handful of men who figure in history as great. Ambition is a cannibal."—*Saturday Evening Post*.

The Koreshan Unity Co-Operative

THE following letter comments on the Koreshan Co-Operative Plan, as outlined in the Booklet published a few months ago. We have had numerous comments on the book itself. This letter is not only commendatory of the book, but specially of the plan, as providing means of escape of the people from competition and the impending crisis:

"After carefully reading the pamphlet, 'The Koreshan Unity Co-Operative,' I came to the conclusion that the system is equitable, honest, and just in every respect, and that co-operative communism is the only salvation of the people from the thralldom of the money power. It is so natural, simple, and plain, that one is astonished at the ignorance of the people.

Take a look at Nature, and we see co-operation and equitable distribution everywhere. The universe and the human system (which is a little universe) teach us the best lesson. The heart receives the blood and sends it forth to every part of the body. If any organ of the body should refuse to give forth its products or secretions, it would soon lose its power,



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and become diseased and die. The blood is always circulating everywhere and is stagnant nowhere in the body, always receiving and expending, giving and taking. If the different members should refuse to contribute to the general supply of the body, the body would die. So Nature teaches us the lesson. This is the truth, and the influence of truth can be destroyed by no scheme nor prejudice, but will ultimately succeed, and good results will surely follow its establishment.

But this system will not obtain generally until man is made better, and his heart of stone transformed. Then changed conditions will make new issues and new ways of meeting the wants of the times. When we stand in the presence of great trouble and danger, our heart and imagination are stirred, and we become inspired with a nobler and more forgiving spirit. This we can comprehend. All doubt is changed by knowledge. Keep on with your good work. Your blameless life is your best defence.—MRS. ANNA WALDER, South Dakota.

INTERESTING BOOKS AND PERIODICALS

The Bulletin.—We have the first number of a little paper published at 132 East 23d street, New York City, by the Reed Hollow Earth Exploring Company. It is a four-page monthly, setting forth the objects and aims of a company formed to make explorations in test of ideas entertained and published by Mr. Wm. Reed, of New York. Reed's conception of the hollow earth is simply that of Capt. John Cleves Symmes, who lived away back in the forepart of the last century. The paper contains notes and news concerning polar explorations in general, and may prove to be of interest to many.

Astrological Iconoclast.—This is a small magazine of ten or twelve pages. It teaches astrology; but a noteworthy feature is its attack on mail order charlatans, who are gulling the public with printed horoscopes. Its editor is perhaps too combative, and much too positive concerning astrology, owing to the fact that modern astrology, is lumbered with much material that is useless and unreliable. Published at Berlin P. O., N. J.

Grafting Friars.—A pamphlet is published by Bruce Rogers, Girard, Kansas, endeavoring to expose the immorality and political graft of Catholic priests in the Philippines. It contains numerous quotations from a message of President McKinley to the Senate in 1901, which gives strong testimony against the friars. There is no price mentioned in the pamphlet—perhaps it is sent out free. But after one reads it, one wonders just what the publisher wants to accomplish.

Socialism and Religion.—A mere brochure on the subject, arrainging modern

~ Estero Illustrated ~

Here is an opportunity for every reader of THE FLAMING SWORD MAGAZINE to obtain numerous views of the Koreshan Community and Town of Estero, Florida. We have issued a book of nearly 100 pages, entitled

The Koreshan Unity Co-operative,

containing over fifty half-tone pictures of the buildings, the Park landscape, and some of the people of Estero. This book will prove to be of deep interest not only to the people of Lee County and readers of this Magazine, but also to progressive people throughout the world. The various industries of Estero are described; also our Co-operative Works at Bristol, Tenn., where we are preparing to operate an extensive wood-working plant.

The book also outlines our practical plan of Co-operation, which will enable the creators of wealth to receive and enjoy the benefits of the same. There is opportunity for many people to become associated with us on co-operative lines. Our plan of co-operation is destined to sweep the nation and the world, for it is a great and practical reform movement for the benefit of the masses.

This is not a theoretical idea, but a system in actual operation, where you may enter at once, whether you have money or not. We are established in Florida and Tennessee, and negotiating extensive properties in Cuba and Honduras. Everybody should co-operate with us, whether Koreshans or not. Send 25 cents for a copy of the book at once, or \$1.80 for a dozen copies to use among your friends. Address,

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List of ————

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star

Library Series.

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 50 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel,* by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. *Kapital, Lohnsklaverei und Industrielle Freiheit (German).* Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—*Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders),* by KORESH. *Scientific Experiments on Lake Michigan,* by Prof. U. G. Morrow.

The Tract Series:

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory,* by KORESH. *Ein kurzer Inbegriff der Koreshanischen Universologie (German).*—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

The Leaflet Series:

5 cts. per 100.—*What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geolinear Fore-shortening.*

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Christians for not practicing Christian doctrines. The position of the writer seems to be that socialism is Christianity, though it is apparent that socialism does not go to great lengths to set forth and demonstrate the religious teachings of Jesus the Christ. Messianism is not made very prominent among the socialists. The pamphlet is by Omer Neredi, and published by To-Morrow Press, Hyde Park, Chicago, Ill.

Review of Reviews.—This is campaign year, and one needs to keep abreast of the times on political news. You can get a better idea of things in the monthly *Review of Reviews* than partisan newspapers. It gives digests of various discussions, and shows the trend of events in logical order. Socialism as a Political Factor was discussed in the May number; also such subjects as Canada; Use and Abuse of our National Resources; South American Education, etc. The editor covers the field of current history each month in his "Progress of the World."

Woman's Home Companion.—The June number contains five hundred photographs of President Roosevelt, all assembled in one big double-page picture, 13 by 19½ inches, constituting an extraordinary feature. The five hundred photographs were taken in almost every state in the Union, at all periods of Roosevelt's public career, and shows his versatility and energy. It is altogether likely that no other man in the world or in history, has ever been photographed as many times as President Roosevelt. In the June *Companion* appears the first chapters of Harvey J. O'Higgins' great story, "A Grand Army Man," based on Belasco's famous play of the same name. Other delightful fiction appears in the current number which, on the whole, is one of the best yet issued.

The Humorous Side of Things

Pat Was Not Fighting

An Irishman was out walking with a friend of his, who, meeting others, became involved in a quarrel, and a general fight resulted. The whole crowd was arrested including the Irishman. They were tried before the police judge the following morning, and fines imposed. Pat's case was the last called.

"Well, Pat," said the judge, "you have been fighting, eh?"

No, yer honor, I hov not."

"Not fighting, eh? Well, what were you doing last evening?"

"O," said Pat, "just sousing around and striking a head whinever I had a chanst, an' a boosting me friend."

Pretty Hungry

"Waiter, a beefsteak! Quick! I'm in a hurry!"

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"We haven't any beefsteak, sir."

"A chop then."

"Chops is off."

"Well, then, an omelet."

"Impossible, sir; we—"

"What! have you nothing at all in your restaurant?"

"Yes, sir; we have got a sheriff."

Customer (sharpening his knife on the edge of his plate)—"Then let's have one."

Hard to Satisfy

A bright attache at the British Embassy at Washington was a guest at dinner given by the wife of a well-known official at the national capital. The repast was one of the usual "sample" kind. It served merely as an appetizer to the hungry Briton. After dinner the hostess said to him amiably:

"Now, do tell me when we may have the pleasure of having you to dine with us again?"

"Immediately, madam, immediately," was the unexpected reply.

In French and English

An Englishman and a Frenchman were about to separate on the Promenade des Anglais. The Englishman, as he started toward the Cercle Mediterranean, called back:

"Au reservoir!"

The Frenchman waved his hand and answered, "Thanks!"

Asking Too Much

Doctor.—Now, my boy, show me your tongue. That's not enough. Put it right out.

Small Boy.—I can't—'cos it's fastened at the back.

Anticipated Wealth

There was a certain Israelite friend who invested in a lottery ticket. That evening he told his family about it and began speculating as to what he would do if he won the grand prize. For one thing he decided to get himself some horses and a carriage. Little Ikey said:

"Well, pa, when you get your horses and carriage, I am going to sit on the front seat and drive."

"No, you won't. You will ride on the back seat with your ma."

"No, I won't," Ikey replied. "I'll ride on the front seat with you," and he began to cry.

Whereupon his father said, "Ikey, get right out of this carriage."

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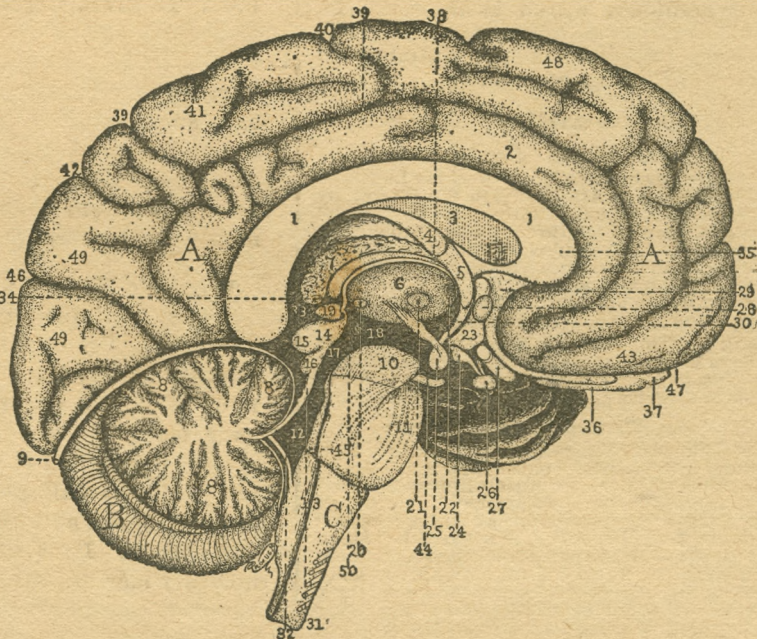
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